

Of Puerperal
History
Puerperal
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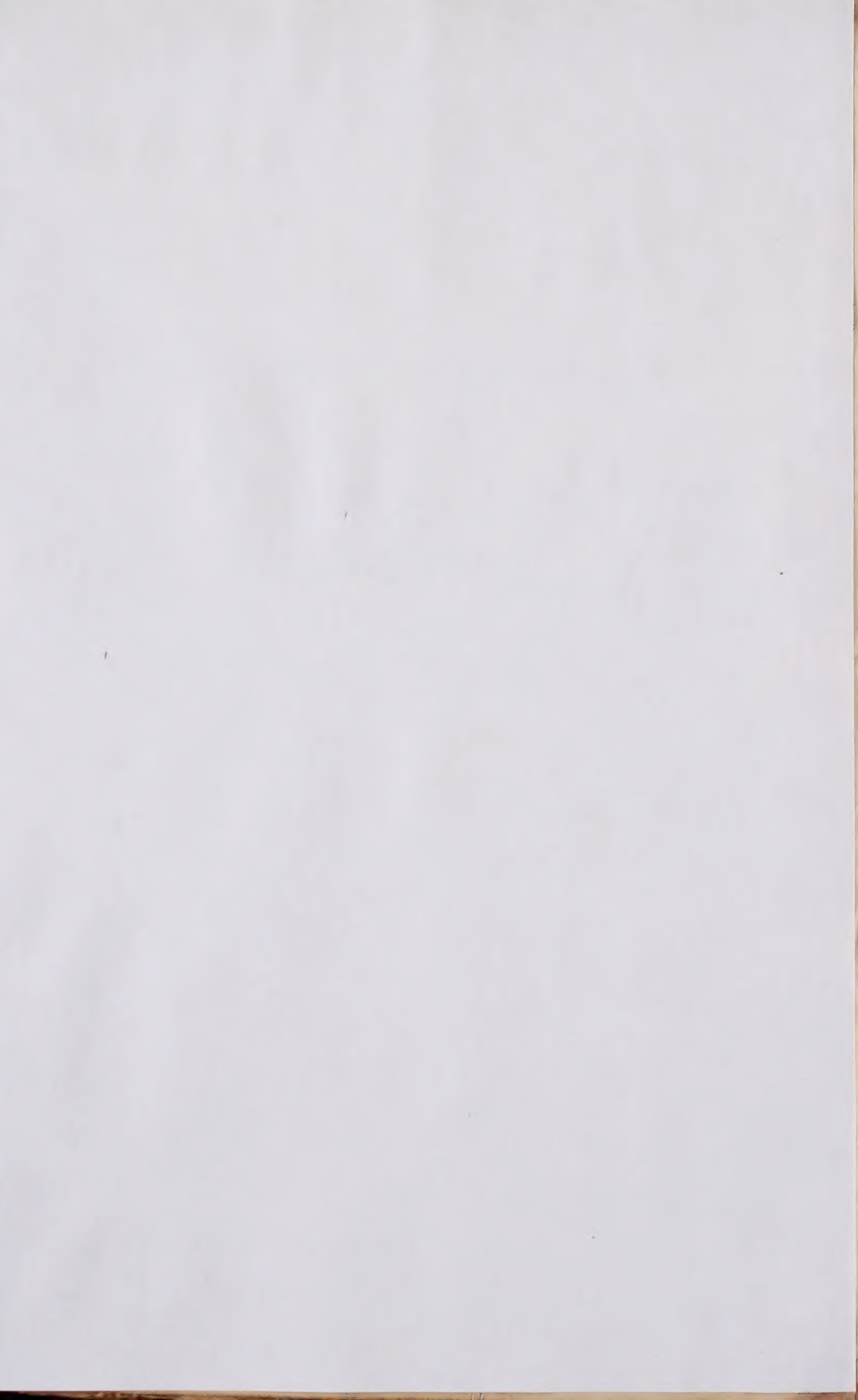
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56
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Notes: 1838 - 1840]



Journal of Proceedings
on Winson farm, commencing Jan. 1. 1838

January, 1838		Weather	Farm work	Visits, remarks &c
Day, mo,				
D. 1.	Thur, 52, 60, 42	9 A.M. 12 M. 6 P.M.	Mearns & put in granary 59 bu. oats, (500 sheaves)	James went to Susan's about having his clover seed threshed
		Clear, cloudy, clear, pleasant, warm, clear, very, very like summer scarcely any frost in the ground	Hauled 2 loads oak wood for Aunt Hannah's White - Took down to brook farm 1/2 load manure, for apple trees - Mops, about 1/2 bushel, 22 lb flour	James took tea at D. Maclean's - Wm. Crabb told him
J. 2	Thur 32, 39, 36 deg	Frozen much until 11 A.M. Cloudy, drizzling, Cloudy very foggy	Put 8 loads manure upon Gum field, from hog pen - I engaged Elder R. Tyndal, 200 bu (stacked) 2.50 a 100	I went to Gillingham to see about linen - James & I attended a very interesting meeting of the Friends of the West of Scotland
W. 3	Thur 39, 45, 43 deg	Cloudy & very misty - Clear, smoky, clear slightly misty	J. Boyle bought from 37 to ashue - Shelled off & sent to mill 9 1/2 bu, Corn, 11 of oats, for feed - Hauled dirt & put land barn gate - Made a lane for pigs to the pen	I attended a lecture (Henry) C. S. Olden him in afternoon - James attended a meeting of his sick co-
D. 4	Thur, 41, 61, 53 deg	Cloudy, clear, smoky, clear, very like Indian Summer	J. Boyle 2 loads ashue (74 bu) 20 cts - Hauled 2 loads wood to our pile (Pneumatic) - George Green, hauled for himself a load of old wood & Charles brought back 10 bushels of ashue	I attended a lecture on Pneumatics - James took tea at C. H. H. & went to meeting in the morning
J. 5	Thur. 47 - 64 - 56 - deg	Cloudy in the morning - Rained a little at noon in the evening. the sun came out in the afternoon - Warm & very pleasant	Moss went to Kingston after ashue and brought back 38 bush. and then went to Princeton and brought 26 bush. - Charles spreading lime on a spring field	I went to Princeton this morning after Aunt Anne - James went to Princeton in the afternoon and took tea at M. W. Blair's - R. White here with moss
S. 6	Thur. 41 - 56 - 45 -	Cloudy in the morning - Sun came out towards noon and very pleasant in afternoon	Moss & Charles spreading lime on spring field in the morning - James & Moss led in wood at church - Father Horvath off	James took tea at Martha Clark's
S. 7	Thur, 37 - 56 - 57 deg	Clear, pleasant - Cloudy, clear	Moss & I attended Pres- byterian Meeting at Laurens, home, after talking James, friends meeting tea at Uncle James	James & I selected
No. 8	Thur 57 - 43 - 41 deg	Clear Cloudy, wind P.W. rainy till 12 P.M. wind N.W. clear	Greasing Carriage harness - Cleaning Calan's stable	I attended lecture - I spent the evening at J. North's
J. 9	Thur, 34, 36, 39 deg	Cloudy, drizzling rainy, foggy	Threshing wheat (woodman) - Cleaning up part of clo - Making straw stack (2 loads)	I attended lecture - Mary & Marcia Green, spent the afternoon here
W. 10	Thur, 34, 55, 33 deg	Cloudy, clear wind north west, Cloudy	Finished cleaning up wheat and mearns up 32 bush. Brought feed from mill, Hauled 2 loads manure (hose) upon Gum field	I attended lecture - M. S. L. the here dividing off fields - Aunt & I took tea at Saml. Craft

	Weather	Farm business	Visits, remarks &c
11	Thurs, 20, 27, 24 deg Clear, North West wind	Took 25 bush wheat to sell, but finding they gave only \$1.50 left it to be ground, & sold it \$5.00 a hundred Threshed off a little corn for poultry	Mr Lytle & I surveying at the Brook farm P. Hulme & C. Heister, friends I got acquainted with at Mal Pass, came to day to see us & the farm
12	Thurs, 30, 38, 34 deg Clear, North West wind	Threshing clover seed (flail) Killed for sale 6 mongrel ducks	P. H. & C. H. & myself walked over Brook farm in the morning P. H. & James called at C. S. Olden in the evening - Aunt I & I called at Mr Hare & to see Mr Woodmull
13	Thurs, 20, 48, 37 deg Clear, pleasant Delightful	Threshing clover seed - Got a horse shod -	Cousins Mary & E. Foster came to day P. Hulme & C. Heister left Mr Hare & sister called here Mr Miller & son John enjoyed here
14	Thurs, 30, 48, 41 deg Cloudy, Clear Cloudy, windy	Morning text, Heb, 12, 1 & 2 was the attended Church, morning & afternoon; How delightful to meet again in the house of prayer, after having been so long James attended Sunday school, from attending for nearly 2 weeks I had a bad cold -	
15	Thurs, 44, 46, 38 deg Cloudy, Clear Windy, Clear	Threshing clover seed Brought 12 quarts from mill Campbell sent wheat to thresh, 3 loads -	I attended lecture - Mr & Mrs Han, Miss Hobart & C. S. & P. A. Olden here James took Cousin Mary Foster to Mr Whites -
16	Thurs, 38, 48, 37 deg Clear, pleasant Cloudy, windy	Finished Threshing clover seed Hopes had 1 bush, of ears	I attended lecture, James & Mr Han attended a Convention at Trenton (Education) We read at C. S. O. with Mr & Mrs Han
17	Thurs, 43, 53, 59 deg Cloudy, Clear Raining, Cloudy Windy, Clear	Cleaning barn of clover seed Killed & picked 2 quarts Cutting wood (woodhouse)	I attended a lecture by Mr Henry in the morning on by Mr Hare afternoon - James called at D. Clarke
18	Thurs, 48, 62, 54 deg Cloudy, foggy, misty, Clear, pleasant, Clear, foggy Cloudy, rainy	Took 2 loads clover to be cleaned, Cousin's Rocky-hill Killed 2 fine geese Opening ditches in the lane about & below the house -	I attended a lecture on heat, Aunt, Emma & James called this afternoon, at Mr Hare's C. Olden's & C. Maclean - Sitting, without fire, comfortably
19	Thurs, 60, 50, 38 deg Cloudy, rainy, very, heavy rain storm Cloudy, rainy clear very, very high NW wind	Sorting potatoes in cellar Preparing & taking quarts to Princeton 9 quarts, 85 lb, at 4 cts - Hopes an order \$1.00, 10 bush, 1/2 eating Bible class bush, potatoes	I took James & E. Olden to Trenton on their way to Washington - E. Craig spent the day here Had a small but very interesting Bible class
20	Sat, 26, 48, 30 deg Clear Clear	Dressing & breaking flax Took the remaining clover seed to be cleaned (2 loads) Malcolm shod all round Overhauled 22 lbs flax	Athen took Mr Han to Trenton, & returned with seed to be cleaned - Mr Hare, between whom an exchange for to morrow, has been effected - I borrowed of Mr Han the 1st Vol. of Milner's Church History -

(Sunday school children) (Sept 2nd 1844)
No. 1. exhibited the magic lantern to
I attended Henry's lecture (evening)
I got J. Millis's thermometer & found
it to differ slightly from our
D. W. here, Emma better, but weak

& I was at Henry's lecture (electricity)
 it I was at the Brook farm -
 D-M. here, Emma must better

Hauled 1 load (oak) woodpile James returned from Washington
 " (all) " (hickory) Mr. Green M. & C. Craig kind here, the
 do (oak) do (oak) Pack, Clarke called staid all night -
 Wm. & G. White & Eliz. Haines laid here
 Breaking flax - Emma much work, I W. here

February. 1838.

I attended with Mr. White-Jay's son
and bought a wind mill, \$14.25

2) E. Craig here, D. also, Emma, better -

Helping C. L. Holden to fill
his ice-house (2 hands) 26 days

Mr. Craig left to day, quite poorly.
(2) Mr. Alden, A. Ely & Sue Alden Called
to see Emma, who is much
better, I here to day
James & I at Bible Class (St. John 15.
Chapter 2)

Sent up to Job, Hain⁹⁶, 80 ft. gear, I went after my windmill, /
" " " " 14-26 Splinter Chard on the 1st instans
Bacating & hatching flay McHane & Hain Blake tra'd here
Cutting wood (woodful) O here, Emma better (more) worse (con)

Morning text, Rev 2, 1 to 6
 Evening do Matt 10th 32, 3

6 John White walked here, went
to church & dined with us -
23rd E. Craig came here this afternoon -
28th the dear torn broke down (arthritis)
Emma better, I here _____

deg Breaking & dropping floor E. Craig left; Our dear Ann
Hauled 1 cord wood to attend a meeting of Benenden &
Ann & Hannah White (nephew) after which she called at Mr. W.
James sold 2 pigs to E. B. Holden for \$10.00

February 1852

am 1/4 to do

Thurs 6	Ther 16, 26	Threshed 500 sheaves (wheat) & Mangonilla & W. C. Cotton (some of them is over through the mill. Put away the flour; clear stubble & got \$200.00 from J. C. with Clear Delightful Cutting wood (wood pile) D. J. & Emma much better	Ther 16, 26	Threshed 500 sheaves (wheat) & Mangonilla & W. C. Cotton (some of them is over through the mill. Put away the flour; clear stubble & got \$200.00 from J. C. with Clear Delightful Cutting wood (wood pile) D. J. & Emma much better
Thurs 7	Ther 14, 40	Finished cleaning wheat (22 p/b) W. C. Trolles left to day. Cloudy clear Dressing flax - Lallen and M. Henry left. M. de de M. Hani de Cloudy rainy Cutting wood (wood pile) James O. & Susan Deane left. Wind S.E. - Emma not so well this evening	Ther 14, 40	Finished cleaning wheat (22 p/b) W. C. Trolles left to day. Cloudy clear Dressing flax - Lallen and M. Henry left. M. de de M. Hani de Cloudy rainy Cutting wood (wood pile) James O. & Susan Deane left. Wind S.E. - Emma not so well this evening
Thurs 8	Ther 46, 46	Hang up our hams to smoke. Rain in the night. Drizzling flax. Cloudy S.W. wind. Washing off little carriage. Cloudy cloudy	Ther 46, 46	Hang up our hams to smoke. Rain in the night. Drizzling flax. Cloudy S.W. wind. Washing off little carriage. Cloudy cloudy
Friday 9th	Ther 36 - 28	Working at the flax. - - - - - Cloudy - - - - - Clear & pleasant Wind S.W.	Ther 36 - 28	Working at the flax. - - - - - Cloudy - - - - - Clear & pleasant Wind S.W.
Saturday 10th	Ther 26 - 24	Hauled in two stacks oats 1320 sheaves in all. - - - - - Wind rose in the morn and continues all day. and the other to the iron pile. 75 - 22 - - - - -	Ther 26 - 24	Hauled in two stacks oats 1320 sheaves in all. - - - - - Wind rose in the morn and continues all day. and the other to the iron pile. 75 - 22 - - - - -
Sunday 11th	Ther 25 - 23	Morn. Sept. Luke 13. from 23 - to 30th. Cloudy in morn. App. - Colossians 1. from 1 - to 5th. Clear & drizzling. A school here. Mar. 16th - 24th. 23rd. Lecture to church. - - - - -	Ther 25 - 23	Morn. Sept. Luke 13. from 23 - to 30th. Cloudy in morn. App. - Colossians 1. from 1 - to 5th. Clear & drizzling. A school here. Mar. 16th - 24th. 23rd. Lecture to church. - - - - -
Monday 12th	Ther 14 - 26	Mores Drilling flax. - - - - - a cold - - - - - in afternoon - - - - -	Ther 14 - 26	Mores Drilling flax. - - - - - a cold - - - - - in afternoon - - - - -
Tuesday 13th	Ther 26 - 25	Clear at 5 P.M. - - - - - Cloudy - - - - - Began to hail. some rain - - - - -	Ther 26 - 25	Clear at 5 P.M. - - - - - Cloudy - - - - - Began to hail. some rain - - - - -

James & E. Craig went to Trenton (roads very very good) - - - - -
 to see the "Iron Horse" - - -
 train - men, to engage a load.
 Two good Plows left, names
 of the "Warrior" & the "Conqueror"
 I went to Friends Meeting

And. - - - - - of the Trotters
 started for Philadelphia
 this morning very early.
 I attended Bible Class this morn.

James called at 6 O'clock in the
 morn. and in the afternoon
 took G. Craig - home to see
 G. Craig, who came to stay.

Went to Church & took G. Craig to party
 Barn who was here all night
 - - - - -

Went out with the horse
 - - - - -
 in afternoon - - - - -

Called at 8 o'clock in morn
 and went to town & got 13th & 14th
 - - - - -
 - - - - -

Sunday, Nov. 8 - i. Not able to get out. In evening Mr. Han called to see Mr. Jack Woodhouse.

June 26 1899	13 th	<p>Canoe in a black coat. Ark Craig & in Alder</p> <p>800 Shaves - in afternoon</p> <p>1 shawl, 1 pair of gloves & 1 pair of shoes</p> <p><u>Fanny at collar</u></p>	<p>Called here - this morning</p> <p>First time had been -</p>
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Tuesday 27 - Nov. 15 - 20 Mrs & Charles clearing up
Clear - Cloudy Barn and threshing grass Called hen in afternoon -
Nothing in way Feed Barny as well - Goats near in milk & vaca. Move in

<p> 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 5</p>
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Search

<p> Tues, 16th Mar 17, 24th Clear - Cloudy, wind & rain and calm, Barney at the well. Throwing a good deal of my wood for him self </p>	<p> Uncle James & son George are here after noon </p>
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Friday Jan 10 - 24. More & Charles Linsching. Aunt & Sam went to town in
 morn. - heard hard grass seed - Mr Han called in
 evening. Sam went to Bible class very

Oct 3 Thes 17, 24. I missed the morning mass I went to school after tea.
 Cloudy clear and; got the timothy for I called at Mr. Hanes's
 place, still. John gave me \$21.00 — C. L. Stollen's this evening —
 Barney at the well. H. Vanmeter here —

Jan 4 th Mar 23, 25	Turning of time. Oct. 26, 26 to 29	I saw a bad cold with
Clear weather	From near Old Stanton School	Reb - me from under the cover
Pennant house	Turning of time	Got 12/10 24
Clear		
		He had the privilege of pro- taking of the symbols of our Beloved Union (the 12/10) the first time for instance

March

Nov. 5 - Dec 2^d 48 Stationing the
Chas. across the river do
same work as the other
line done.

James went to Princeton
He there took a new
ethos, White's (late) auction of
slaves goods &c commenced.

Mon. 30th Men digging had work and I attended J. White's auction
also were going I attended J. Howell's vendue, Mr & Mrs Potter called here
like cloudy Barry at work at the well Aunt & James took her at
Roads, very very bad Neighbor Craig & brought her

March 7th 32 36. Shifting herd made head. Killed 10 birds to Prince ton.
 Cloudy & snow. Brought home 2 new horses. Caroline Craighen.
 Purchased for \$400. Bought from Campbell for \$350.00 & Bill, a \$100 horse. Two martens, marten, C. Hight.
 1000 ft. just. I had 2 hair enough to make. Killed, some & 2. It was in the
 1000 ft. just. I had 2 hair enough to make. Killed, some & 2. It was in the
 Roads very very bad. Dear Aunt has had head ache

Thurs. & Fri. Feb. 23 Dyeing place Dr. W. here to see Ben, Craig
Cloud, mostly I went to inquire for I went to Princeton, after-noon
raining heavily a hand to look on. Ben, Mantua market left this morn-
know, Wind E. Roads very bad.

Fri 9 Thur 32, 34 Threshed 730 sheaves, oats Mr & Mrs Hare came here.
 Cloudy, Clear Put the straw back in the barn Charles & Phoebe Ann called here.
 Cloudy, Clear I picked out some black. Delightful Bible class on
 Roads very bad oats on the brook farm for the resurrection (only 6!)
 frost in night, 18° - 19° & sails (75¢ per hundred) heavy as well & heavy -

Mon 10th Jan-23 32 Cleaned up 9 bushels oats & 4 lbs. barley & 1 lb. corn & 1 lb. beans
clear & pleasant and put it in granary. ^(weighing 36) Then - gave me back tea - & 1 lb. corn & 1 lb. beans
load very bad to mill. 8 Bush. wheat. 2 Bush. 1 1/2 corn - & 1 lb. beans here in evening.

... the Shamsan took stuff to G. B. t. m. sh. Kana. Good. W. d. m. m. (Callia new to be ...)

Jan, 11 Ther 32, 40

Got light for our Morning Rev. Bib. 4, 14 We will report to church
 and read, but
 would almost have given up 20, Col. 1, 24 to 29 We adopted in the Sunday
 school - very, very excellent - Dr. Cool & to Boston's aid
 I'm glad that
 news out yet for Sunday school teachers.

March

Trimmed grass

Mon 12 Thin 36-36 Shined 800 shew oats E. Clarke & J. Craft here on
Clear delight. Hauled & put straw in barn meeting business with James
Put Dahlia in hot bed Mr. Craig, Eliza & Arch, Sam.
Road better. Barry & men at the well. This afternoon we all took tea at J. Child
I was down to the brook form, and to Church about hoe-harrows

Tues 13 Clear, hazy Cleared up the above oats I called on D. Toney's lecture -
clear beautiful Watched the carriage James Child at M. W. Olden's
Sowed 3/4 bush timothy on Sea Bank & I took tea at M. W. Olden's
Brook form (15 years) - Noah Jones brought spout for barn

Wed 14 Clear, warm Brought grain from mill James went to town for 900 910
pleasant, cloudy Measured & carried up into shed (tin, clo, etc.)
Rough day - long on horse. 10 1/2 bush oats, (100 lbs) He & I were up 2 1/2 hours seeing
ing slowly - 100 in green, put up 1/2 bush on clear, bought 300 locusts, 2 yds
Horn - finished having kindly, and of from the seed very healthy

Thurs 15 Clear, warm Dripping day - Hunt & my Rickey, & M. Olden
Clear hazy. Hatching at E. Smith, M. Clarke, Eliza White
cloudy, warm Barry & 2 men at well At 4 P.M. Eliza, Minch. here -
Frost all night I took my harrow to be in use Holmes David took tea

Fri 16 Cloudy, warm Threshing oats. 800 shew Hunt & James went to town & both
harrows in raking straw in Barn tea at old holders. I have 1 -
evening. Barry & 2 men at well - Uncle James afternoon, James
went to Bible Class -

Sat 17 Clear, warm Threshing oats I returned from Uncle James
ing now Measured 10 1/2 bushels (oats) I called at D. Muelin & M. Hae
all in a horn Barry & 2 men at well Glowed at C. F. Olden's with warm
High wind I found L. Van Horn to make 'Amie & I' time today with Dick
A pattern for casting for rollers & sent in one of the trials -

Sun 18 Morning James went up to Church, but it rained so much that we
interrupting so far then did not go on with it & we did not leave. I had
All day, William the service he went to that time, some through the service at home
Rode about dusk & by I can't but to enjoy the service with an expression of 'just' and

Mon 19 Clear, pleasant Dripping day - He is with me at the room
more work Barry & 2 men at well at J. S. Morris -
now just For 1/2 call of oil to be - I called at C. F. Olden's afternoon
James & settling the experiment, when then it called to see 2 children about 40
from our C. F. from their room coming to Sunday school

March

Sat. 21. Clear. Drying flax. I was at Dr. Clarke in the morn.
 shower clear. Blowing finished at well. James went to White's sale & took
 the — I went to the Brook farm dinner at night. Tom Craig's
 horse & son & horse to be sold. John White dinner here; he &
 10 milking. John was particular to fodder. I went to P. in the afternoon —
 the horse in the cattle from a black in the. No horse took tea with us
 going gradually to bed (most wasteful method) I took him home in the evening
 into the ground.

Sun. 22. Cloudy. Drying flax (most done). I attended to the, Mr. Jones.
 Clear, hazy. Made pen for Charles. Dear Aunt & James were at
 White's sale & took tea at M. M. T.
 We all attended to the (Mr. Han-
 Susan. Susan came to spend some
 time with us.

Mon. 23. Foggy. Drying flax. James went towards the C. & P.
 at night. Took my wagon to the round Key to see about a horse for me.
 very pleasant. Hauled 1/2 cord to wood pile. Took Mr. Han to Trulson —
 We all took tea at C. S. H. den.
 Our dear Aunt has a bad head ache.

Tues. 24. Cloudy. Finished the flax. Mending the York M. H. horse.
 Drying flax. Hauled 1/2 cord to the wood pile. James & I went to Bible Class.
 Wind S.W. Cleared up tail wind (cals). James went off town
 (Lobbing) &c. — Aunt has a bad head ache.

Wed. 25. Cloudy (misty). Shelled 11 bu corn for mill. James went to Goodwin's
 mill. Clear. Fixing fence in the low mill, but failed getting any more.
 Warm. Cleaned out hen-house. M. & Mr. Han. This afternoon, here
 Wind W. Washed off Carriages. I went to Brook farm —
 very angry. James (made an exchange of pig). Aunt has a bad head ache.

Thurs. 26. Cloudy. Mended to H. Jan 24, 63. We all went (morn) &
 Clear. Delish. Day. Afternoon at school 2, 1 to 9. Afternoon, Sunday School.
 M. & Mr. Han. I went to the house at the 10.00. I went to the house at the 10.00.
 M. & Mr. Han. I went to the house at the 10.00. I went to the house at the 10.00.
 M. & Mr. Han. I went to the house at the 10.00. I went to the house at the 10.00.
 M. & Mr. Han. I went to the house at the 10.00. I went to the house at the 10.00.

[illegible]

Sun. 29 Stormy rain & lightning till noon. I took William & drove out
 about noon. Drove to the Brook from 14 to London on their way to the E.
 Then at about noon back out for me. When she is going to the New York P. & S.
 I will, a week or 100 bushels corn for the 2. (I will be called "corn" with
 corn. I don't agree (feed) from mill. Corn will do his corn.
 May 30 Cool, windy & clear. Got 77 bushels of corn. I went to Mr. Nelson's after
 clear, clear. Mr. Nelson's 20 cts. 6. number 1. My plough has been re
 cloudy. Charles took me 2 bushels.

On 11/11/1911 1/2 from Kalmuck 1/2 from Kalmuck	1/2 from Kalmuck 1/2 from Kalmuck
---	--------------------------------------

Jan 1 Cloudy Wind E Morning but still 12, 28, 79 James & I went to Church.
 Ring Church Afternoon At Col's 10616 from L. C. White to B. Eliza Hill; then
 home to class No Hunt most excellent English school upon Lake 2, 14 21
 at 6 o'clock Doubted Cook House need James assisted H. Black to me
 (then) about 1/2 m. E. Green St 42 - To summer wife came to work from
 the market Finished thrashing oats, James took me a load of hay
 May 1 1/2 Three box 570 x bushels (oats) I bought 2 stacks (hay), 1 stack of St.
 James came moving I dined at H. Vane
 cleaning up oats

We borrowed J. Moore's Clow Machine,

Tue 3 Clear windy, finished cleaning up & I was at work again.
 Cloudy, clear (max. min. up to 74) - I spent the day with the
 clouds; saw I brought back the 6 boxes given back on the
 & unpleasant. He sent me the school book (given 1/2) & a
 & a book, and a book, and a book.

April

Under the glass cold. Well out to lunch - rest in	ext afternoon / Pointhas -
back in morning - last night's sleep. 8th sun	XV chaps 40th sent in 1 box
2nd 16. cold Isaac hauling lime from Basin	I went to town in morning for lumber
replacement Charles to 1 company to transfer	the to collect on at the church
in morning and maintenance of line	Afternoon called at 6 o'clock. 4th
Isaac & boy at shed	Henry to 1 loc. inc. & started to put on
2nd 17. clear. cold Isaac hauling lime & loads	Sent for 26 Hollyford. 6th Olden
distilling. Charles digging holes for trees up	Cann and took Helen home
the farm - 3 Carpatas here	
2nd 18. Cloudy finished sowing grass and	Sam went to 1st dam. with
hay. Rain on oats - hauled 3 loads lime	Profet. 6th Olden called here
making oats & other out 50 ^{sub} each	Sam and I went to look for
2nd 19. clear cloudy & other out trees up the farm	I went to 2nd dam for shade but got
light snow. and reaping up dirt on	only 25. Mrs. M. H. called
2nd 20. clear. cold took a girl. 15 bush oats & 9 corn	Uncle & White & 2 children
grain from Charles began to plough for corn	spending afternoon here. 6th Olden
Isaac to haul out manure	trucks here. Sam went to 1st dam
2nd 21. clear cold setting out trees & in morning	I went to town in morning for
grain from. ploughing & hauling out manure	of the lake - 6th Olden
2nd 22. clear. cold took 3 cows & sheep. 9th 1st 1/2	The all went to church in morning
1st 23. clear. cold took 3 cows & sheep. 9th 1st 1/2	afternoon, Sunday I went to church
2nd 23. clear. cold took 3 cows & sheep. 9th 1st 1/2	I called at 6 o'clock in afternoon
2nd 24. clear. cold took 3 cows & sheep. 9th 1st 1/2	Sam & I am in morning at 1st dam
2nd 25. clear. cold took 3 cows & sheep. 9th 1st 1/2	6th Olden sent to town
2nd 26. Cloudy night. 10th hauled 4 loads lime from	I went to town in morning
dark morning. Isaac hauling lime for corn	Charles sent to 1st dam
2nd 27. clear. cold took 3 cows & sheep. 9th 1st 1/2	
2nd 28. clear. cold took 3 cows & sheep. 9th 1st 1/2	I went to town this morning
2nd 29. clear. cold took 3 cows & sheep. 9th 1st 1/2	to A. Olden to tea here. 6th
2nd 30. clear. cold took 3 cows & sheep. 9th 1st 1/2	Sam over am took maintenance
2nd 31. clear. cold took 3 cows & sheep. 9th 1st 1/2	

11741 1030

June 2. Clear & breezy morning from town. John White called here
 in afternoon. I am from
 the narrow corn ground. Plainfield. I went to Bill Clay. -
 June 3. Clear & breezy morning from town. Mrs. Henderson. Mr. & Mrs. Turner
 went to the brook from the yard. All harvesting. dinner sent to day. I attended
 in the clearing yard. &c. a meeting of town committee at 10 o'clock
 June 4. Clear & breezy morning from town. 18th century. We all went to church in morn-
 ing. pleasant, windy afternoon. at 11 o'clock. 3/4 to 1/2 rain & a storm. I went to the meeting house
 June 5. Clear & breezy morning from town. Mr. & Mrs. Han. I went to the garden
 brook & back from the garden. Mr. Han & I went to the old house.
 (Mary) All harvesting corn ground. I went to the old house.
 June 6. Clear & breezy morning from town. I went to the old house.
 June 7. Clear & breezy morning from town. I went to the old house.
 June 8. Clear & breezy morning from town. I went to the old house.
 June 9. Clear & breezy morning from town. I went to the old house.
 June 10. Clear & breezy morning from town. I went to the old house.
 June 11. Clear & breezy morning from town. I went to the old house.
 June 12. Clear & breezy morning from town. I went to the old house.
 June 13. Clear & breezy morning from town. I went to the old house.
 June 14. Clear & breezy morning from town. I went to the old house.
 June 15. Clear & breezy morning from town. I went to the old house.
 June 16. Clear & breezy morning from town. I went to the old house.
 June 17. Clear & breezy morning from town. I went to the old house.
 June 18. Clear & breezy morning from town. I went to the old house.
 June 19. Clear & breezy morning from town. I went to the old house.
 June 20. Clear & breezy morning from town. I went to the old house.
 June 21. Clear & breezy morning from town. I went to the old house.
 June 22. Clear & breezy morning from town. I went to the old house.
 June 23. Clear & breezy morning from town. I went to the old house.
 June 24. Clear & breezy morning from town. I went to the old house.
 June 25. Clear & breezy morning from town. I went to the old house.
 June 26. Clear & breezy morning from town. I went to the old house.
 June 27. Clear & breezy morning from town. I went to the old house.
 June 28. Clear & breezy morning from town. I went to the old house.
 June 29. Clear & breezy morning from town. I went to the old house.
 June 30. Clear & breezy morning from town. I went to the old house.

May: 1838

Mon. 11th. Clear - Cold. Two teams hardily manure. & Olden here for hours in morning -
12th. Young Orchard, Semi at North. Planting Beans Cucumbers. Salads. Parsnips. Celery.
13th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
14th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
15th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
16th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
17th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
18th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
19th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
20th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
21st. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
22nd. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
23rd. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
24th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
25th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
26th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
27th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
28th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
29th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.
30th. Clear. Clouds clearing away. I worked in morning. & brought all the water to the pond.

Mar 15

[illegible]

June 1. 58.

Mon. 4th	Clear, pleasant. Fairly warm	2nd. took at 1 to 1.30 to
	Cloudy. Rainy. Harvesting & sowing. Milling	on her way to Phila. - At 1.30 she called
	stepland & sowing corn.	A. H. under faintly here
Tues 5th	Rainy. Clear & foggy sent a pair	Called at C. Elden in morn
	off very pleasant to milk. Making pen	at Brook farm in afternoon
	for calves in orchard.	Went to town in evening.
Wed 6th	Clear & warm	Went to town to get things for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Thurs 7th	Cloudy. Clear	Went to town to get things for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Fri 8th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Sat 9th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Sun 10th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Mon 11th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Tues 12th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Wed 13th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Thurs 14th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Fri 15th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Sat 16th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Sun 17th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Mon 18th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Tues 19th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Wed 20th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Thurs 21st	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Fri 22nd	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Sat 23rd	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Sun 24th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Mon 25th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Tues 26th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Wed 27th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Thurs 28th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Fri 29th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us
Sat 30th	Clear & warm	Finished ploughing for
	Turnips & sowing. Cut	Home for illness, Co. - Is called in ev
	wood. grinding on	Mr. Gram preached for us

[illegible]

June. 1838

- Thurs. 28. Rainy - Cloud mowing in clover field. Went to town in morning and called on
in afternoon - 3 hands. at Mr Olders. Called at Dr. H. H. H.
- Friday 29. Clear & warm. Three hands mowing - 4 hands in Mr Woodhull called here -
Clear hay. raking &c. - Aunt & I called to see Mr. H. H. H.
- Sat. 30th. Cloudy - Rain. 2 hands. mowing, hauling & load hay. Went to town in morning.
Raking - 2 in oat field. Mr Davis called here in afternoon.
Aunt & I called at Dr. H. H. H.
- Sund. 1st. Cloudy. Showers. Text - Luke Chap. 12th 13th to 21st. All went to church in morning.
Aft. Acts 22nd Chap. 11th. - and afternoon - Went to Dr. H. H. H.
- Mon. 2nd. Clear & pleasant. Commenced mowing in clover. Aunt & I went to town in morning.
Fields with 3 hands. Scraps. Mr. H. H. H. & 3 others here to tea.
- Tues. 3rd. Clear & very warm. Mowing & hauling hay. I went to Mr. H. H. H. in
warm. Hauled 11 loads - 3 hands. Mr. H. H. H. called here to tea.
- Wed. 4th. Clear & warm. Mowing. Hauling hay. Mr. H. H. H. dined here to tea.
Ther. 5th. Shade. Clear. Hauling hay. 10 loads - on his return from taking a ride.
- Fri. 6th. Clear & warm. Mowing. Hauling hay. Aunt & I went to Mr. H. H. H.
Hauled 8 loads - in the evening -
- Sat. 7th. Warm. Mowing. Raking, spreading. Went to town in morning. Aunt & I
Hauling 2 loads hay. I am well to Mr. H. H. H. in afternoon.
- Sund. 8th. Clear & warm. Mowing. Raking &c. Mr. H. H. H. & Mr. H. H. H. came this
morning from pump field afternoon. Mr. H. H. H. took tea with us.
30 loads - this year to day 1838 -
- Mon. 9th. Clear & warm. Mowing. Raking &c. Mr. H. H. H. & Mr. H. H. H. came this
afternoon. Mr. H. H. H. & Mr. H. H. H. came to meeting - we had the sick school
in the evening & called on Mr. H. H. H.
- Tues. 10th. Clear & warm. Mowing. Raking &c. Mr. H. H. H. called here to tea.
Ther. 11th. Shade. Clear. Mowing in meadow. Aunt & I went to Mr. H. H. H. in afternoon.
- Fri. 12th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 13th. But our eyes in orchard - meeting of the Colonization
Society and heard some good music.
- Sund. 14th. Clear & warm. Mowing. Raking &c. I returned from Mr. H. H. H. this
morning and brought Mr. H. H. H. to tea.
- Mon. 15th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 16th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Hauled 7 loads. I went to Mr. H. H. H. in afternoon.
- Sund. 17th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 18th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Hauled 7 loads. I went to Mr. H. H. H. in afternoon.
- Sund. 19th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 20th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Hauled 7 loads. I went to Mr. H. H. H. in afternoon.
- Sund. 21st. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 22nd. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Hauled 7 loads. I went to Mr. H. H. H. in afternoon.
- Sund. 23rd. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 24th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Hauled 7 loads. I went to Mr. H. H. H. in afternoon.
- Sund. 25th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 26th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Hauled 7 loads. I went to Mr. H. H. H. in afternoon.
- Sund. 27th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 28th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Hauled 7 loads. I went to Mr. H. H. H. in afternoon.
- Sund. 29th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 30th. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Hauled 7 loads. I went to Mr. H. H. H. in afternoon.
- Sund. 31st. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Ther. 1st. Clear & warm. Mowing. Raking &c. I went to Mr. H. H. H. in afternoon.
Hauled 7 loads. I went to Mr. H. H. H. in afternoon.

July 1858.

<p>12th. Clear & cloudy, cool -</p>	<p>Went with 3 fine hands & cut the wheat at Bowkers and cut it by four & 6 stalk 22 acres.</p>	<p>Edg. M. Olden called here in morn. Sam. H. P. & M. Miller took tea at M. Clark's. Mr. Hare took tea here.</p>
<p>Wed. 13th Rainy.</p>	<p>Shelby's corn is laid to ground. Clear about 11 o'clock to ridge & dump ground. Began to cut our wheat in afternoon with 6 hands & 4 stalks & 6 binders took tea with us.</p>	<p>Went to town in morn. - E. P. M. Miller & I took tea at M. Clark's. Mr. Hare took tea with us.</p>
<p>Thurs. 14th Clear & very pleasant</p>	<p>Went with 11 hands to take up wheat at Bowkers. -</p>	<p>Mr. Hare went to Elders to tea. -</p>
<p>Friday 15th</p>	<p>Clear & warm. Went in morn. to Peter Chap. 3rd. 10th to 13th. H. P. & M. Miller went to meeting. A. M. Mathews. 14th Chap. 1st to 13th. 1000. Sam. & I to church. Much business went to J. Clark's and from their home with Henry.</p>	<p>Went to town in morn. to have</p>
<p>Sat. 16th</p>	<p>Clear & warm. Cuttin wheat with three hands and cut it up with three. Fences have changed. Went to have bread & sugar. -</p>	<p>Went to town in morn. to have bread & sugar. -</p>
<p>Sund. 17th</p>	<p>Cloudy. slight shower. Clear wheat. Cut about half over. Finished cutting and shocking. -</p>	<p>Went to town in morn. She called at Capt. Mott's. -</p>
<p>Mon. 18th</p>	<p>Cloudy. slight shower. Sent on team to haul wheat at Bowkers. Hauled wheat from Sam. H. P. to Philadelphia with two teams until noon - in the morning hauled 4 loads Barley in aft.</p>	<p>Went to town in morn. -</p>
<p>Tues. 19th</p>	<p>Clear & very warm. This day. 500 sheaves. Finished cutting Barley. -</p>	<p>Went to town in morn. -</p>
<p>Wed. 20th</p>	<p>Clear & very warm. This day. Hauled 1 load Barley. Sowing turnips. -</p>	<p>Went to town in morn. -</p>
<p>Thurs. 21st</p>	<p>Cloudy. Clear. Finished sowing turnips, and hauled 1 load Barley. Cuttin & sowing & binding oats - hauled 4 loads Barley & 2 of Hay.</p>	<p>Went to town in morn. Called at J. Clark's. M. Clark & E. Allison. H. P. & M. Miller took tea here. Mr. Hare here in evening. -</p>

June 22. I sent out 2 eggs in money, Godwin's is suitable to all things we all want to reach out at
 up. Galun 16th - 10th year - finished - sent it
 from Santa Barbara to the

Tuesday. Cloudy. Wind had hardly blown. About 10. Town. Called at
 the - Cats - El Roads - Begun Town. Went to Uncle Sam's in art.
 in Orchard - Spent 6. Roads. By R Pass came up the con-
 siderable in Buckenham road. Mr. Han & W. Alden took tea

August 14th.

Tues. 14. Clear & very hot. Dr. Parsons and I arrived
 pleasant at home to day, & am now joining
 the life. Aunt & I am
 at New Point - 2000 ft.

August

Thurs. 1st. Clear & fine. I went to work & returned this day from New York where I had been quite sick. Saw Meadows - returned to Trenton in morning.

Thurs. 1st. Cloudy. - From hands early & late. Went to town in evening. Called him, and Mr. Hare took tea here. Went to Dr. Van Dyke.

Fri. 2nd. Clear & pleasant. From hands early & late. Mr. Hare dined here today. I went to town in afternoon. Dr. White & John took tea here.

Sat. 3rd. Clear, pleasant. Mr. Hare and I went to Clinton about 10 o'clock and Mr. Gram left at 5 o'clock.

Sun. 4th. Clear, pleasant. Mr. Hare preached at Clinton. He left after dinner for Trenton in morning. In afternoon when Mr. Hare reached my wife for the purpose of giving an address in a small room which was full.

Mon. 5th. Clear, pleasant. Mr. Hare's hands out the Miller, on Mr. Gram's hands out the Miller. Dr. White, A. Hare's daughter, took tea here in afternoon. Col. B. called here in evening.

Tues. 6th. Clear, pleasant. Hauled 1 cord Hick wood to - Went to town in morning and home. Mr. Hare hauled 3 trucked ovs. Co. B. Craig to spend the day & left 8 o'clock.

Wed. 7th. Clear, pleasant. Hauled 11 Bush wheel. Came in afternoon. At 12 o'clock of Mr. Hare in evening. I went up to the 1st and 2nd. In two ships may... would, and was very good. I carried 2 roads morning from town in evening to 3 o'clock tea and from town a trial to 6 o'clock.

Thurs. 8th. Clear, pleasant. I went to school. Through to Kuba home. I went to school to visitation on my way brought at 8 o'clock. I returned and dinner at Uncle Sam's, Kuba home - and Mr. Hare and wife.

Fri. 9th. Clear, pleasant. I went to school. I went to school in afternoon. I went to school in afternoon. I went to school in afternoon.

Sat. 10th. Clear, pleasant. I went to school. I went to school in afternoon. I went to school in afternoon. I went to school in afternoon.

[illegible]

Wed. 14th June
 Took
 Finished making linen.
 Early train from Banford. Hours spent in day room, I attended a
 meeting of the ladies this evening
 Sun 15th June
 Sun 16th June
 Mon 17th June
 Tues 18th June
 Wed 19th June
 Thurs 20th June
 Fri 21st June
 Sat 22nd June
 Sun 23rd June
 Mon 24th June
 Tues 25th June
 Wed 26th June
 Thurs 27th June
 Fri 28th June
 Sat 29th June
 Sun 30th June
 Mon 1st July
 Tues 2nd July
 Wed 3rd July
 Thurs 4th July
 Fri 5th July
 Sat 6th July
 Sun 7th July
 Mon 8th July
 Tues 9th July
 Wed 10th July
 Thurs 11th July
 Fri 12th July
 Sat 13th July
 Sun 14th July
 Mon 15th July
 Tues 16th July
 Wed 17th July
 Thurs 18th July
 Fri 19th July
 Sat 20th July
 Sun 21st July
 Mon 22nd July
 Tues 23rd July
 Wed 24th July
 Thurs 25th July
 Fri 26th July
 Sat 27th July
 Sun 28th July
 Mon 29th July
 Tues 30th July
 Wed 31st July

[illegible]

Wednesday 5th June Hauled 19 lbs mackerel. Henry, Penson & C. Newbold left
sant. Note cleaning what at Elms. I went to Phil in C. S. P. Men
on some. re-joined at Blen took me to Trulor
Shod on shoe. Hunt & Sam took tea at Phil. Chase

September

Thursday 5	Hauled out 24 lbs mumm	Conan M. Clark & Susan Deever
Friday 6	Hauled 5 lbs stone -	Arankie tea here -
	Quaymen stopped water	
	Sent 66 bushels of the	
	Broken wheat to Joriki for Job Olden -	
Saturday 7	Hauling lime - 7 lbs	Only called him this morning -
	Hauling stone - 4 "	Stunt. & Sam th called at E. Olden &
	Hauling mumm, 7 "	Took tea at Mr Han's
	Hot 24 lbs. hooped at W. Hunt	
Sunday 8	Hauling lime, 3 lbs	We sent for James (Dontars) mother;
	Hauling stone,	He is very sick indeed -
	Hauling mumm, 10 lbs	Mr Han came here & we went to see James
Monday 9	Mom, but John 6 th 24 lbs	
	Apr. Lake 15, 11 to 24 lbs	
Tuesday 10	Hauling stone (2 lbs)	Mr Han dined here; he & Susan dined
	Hauling & spreading lime (16 lbs)	Went down to see Mrs. Jones who is no better
	Mope away most of day	Mr. Olden & Mr. Stockton called here this afternoon
	We have nearly lime 12 lbs	Returned from Antelope when I saw Ben
	Hauled 6 loads stone -	for a week. And sent and I went to
	Mass hunting some Gutter	all Oldens to see
Wednesday 12th	It was drizzling in morning and	The rain caused a very great freshet in
	began to rain about 10 o'clock and rained	the Brook. It is the only heavy rain we have
	all day, and a considerable part of the	had since (May)
	night it blew very hard in the night	
Thursday 13	Working at Barn & yard & garden	I went to. Uncle James in the morning
	3 loads mumm, hauled	and called at Cabbles to see Mr. Spensome
	Went to see Mr. Thomas & his wife who is now leaving	Went to town in afternoon -
	Went to see Mr. Smith & his wife who is now leaving	Went to see Mr. Brown called on in evening -
Friday 14	Working at Barn & yard, nearly	Uncle James & I went to. Fenton, and then heard
	of the death of Mr. Pardo's daughter Anna. I can hear	
	where in afternoon - 19 loads mumm	Went to see Mr. & Mrs. Went to the funeral & went to town
Saturday 15	Flourishing - working at Barn	I went to. Still in moon. James came from Fenton
	I went in afternoon and brought. And who	have remained -

Sept. 16 - 11 in morn. P. coluata. 3 ft. deep. 16 m.

Dec. 1, '88 Isaac going by train, reached 6 1/2 loads ^{at} some places to, however in mon-

Very cool morn from town - working at Brynjar. Called at all oldens in afternoon.

Monday 15th Isaac ploughing for Phoebe. Spreading some lime to W. Whites in morning.

ndy. Clear. Warm after the fog. Charles at work to his farm. He had an animal

Barn Jund

Eclipse of the Sun this afternoon -

1. 12. 1771. Received 1 load wheat from Bowkers, 1 bush t. Town in morn-

... 13, 16 ... already mown on wheat field chad. Near to Paul's farm. —

Lease hauled 3 loads from town - 2 hands Called on Mr. Crapp for time.

Resisting wheat - as Samuels - 500 - who spent the aft. then, and went to bed -

... in, Isaac, ... Lucie ... and ... look ten or eleven years

Mar. 6th. Went down stairs. I heard at 9.10 o'clock more and more, return from C & Van Loebe.

also leaves up riding & action - of course - who stands all night -

10. October a laas Eger per Parade.

10/10/10 Isaac Douglas to Neal-

At least 2000. Took care of 1000.

Dr. J. B. P.

James L. Lee James C. Brown Laura Hamilton

Peas & beans which come, & also Butter. Corn. & various other vegetables.

[illegible]

in afternoon Ewe harvested it once — & E^d Gray took the deer —

... and ... to ... all were to Church in ...

2. a. in der von Wittkopfs Stille von me glänzen

... to ... I ... to ...

Corn - Cob Corn - Shanks Threshed wheat - ~~to~~ given to the men, A. Elden Carlinson

The Sketched - 1311, Theav. —

Sept 30 went to Presbyt Church & on

Had a room all day

Sept 1st went to Uncle Sam's house

the 1/2nd fence around Orchard & reaching over a road 1/2 mile, the 2nd fence west over

7 of 10; - aff. n.a. wanted. brother & had been. In all. Mr. White, etc. very soon I found it to

Hoaxeng I will be true to all life -

Sept. 10th 1880

[illegible]

October 31

London I & Mrs. Storer came to visit & I & Mrs. Storer & called on Mr. Storer
 & I came from the office of the Storer & I went to the office on our way back
 to the office - I was in the office on what I call a "Storer" at lunch, I was
 at the office. And I & Mrs. Storer & called for me on
 the 10th & I & Mrs. Storer came to the
 in the office place, which is

Coming on a begging expedition

the day I commenced, struggling in moon. I could not reach a shore from land; that I burnt but found too hot, began again. I had not in afternoon -

Spreading manure - given
at the far corner -

Send 8 bush Corn to mill for
feed & 2 of one in family —

Thursday 3, - Ploughed the "strip" on the side William White brought over his
tools. In the afternoon Mr Mary & Margaretta & John to
town - Finished spending money (5 lbs) Spent a few days

has commenced putting up corn. No prospect to be seen (Mr. Hare's)

Brought part of grain from mill, Mr. Kere. Schilder called here
to see the improved - returned from Philadelphia and found

one other Russian - about at Vinton. We bought the Muscovy
chicken - most common; called "shaly" here, I suppose. & old one of the lots b.
one "Will" - Broke it's back, but it was -

1881

from New York, Jan

Jan 1st - 1881. (1881) 2 ans. - went to town in morn. & (black) called
on coal - 3 loads more in morn. & 1 load in eve. then
from 5 Bams. 3 loads each, as total. And 3 Bams went to Section -
Jan 2nd - 1881. All rounds at Potatoes. unloaded. Mr. Han had the iron & carrying to go
to 16 Bush this morn. brought in to. Vegetation in mind here. I went to
this evening 16 Bush from this afternoon, Hunt & called as 3 Bams
Friday - 1881. in morn. cutting wood. Hunt & I went to House & Whites and
in woodhouse - stay all night -
Jan 3rd - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 4th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 5th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 6th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 7th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 8th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 9th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 10th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 11th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 12th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 13th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 14th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 15th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 16th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 17th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 18th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 19th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 20th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 21st - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 22nd - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 23rd - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 24th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 25th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 26th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 27th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 28th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 29th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 30th - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -
Jan 31st - 1881. in morn. 16 Bush. Hunt & I went to House & Whites and
stay all night -

October

Monday 28th

Wednesday 30th

Thursday 31st

Friday 1st

Saturday 2nd

Sunday 3rd

Monday 4th

Tuesday 5th

Wednesday 6th

Thursday 7th

Friday 8th

Saturday 9th

Sunday 10th

Monday 11th

Tuesday 12th

Wednesday 13th

Thursday 14th

Friday 15th

Saturday 16th

Sunday 17th

Monday 18th

Tuesday 19th

Wednesday 20th

Thursday 21st

Friday 22nd

Saturday 23rd

Sunday 24th

Monday 25th

Tuesday 26th

Wednesday 27th

Thursday 28th

Friday 29th

Saturday 30th

Sunday 31st

Monday 1st

Tuesday 2nd

Wednesday 3rd

Jan 21 Hauled 2 loads of wood from Lumber North, Isaiah
 Haul, Cool down to mill 28 bush 6 lb. - I Hauler took her here -
 Hauler Killed a beef in afternoon. Mr. Hauler & Frank Taylor
 Jimmy Book had Bush Corn, also -
 Tom, & Hauler Cut up
 the but -
 Hauled 100 bricks from Basin -

1 November 1888

Thurs. 22 Hauled in a whole stack

Clear misty Fds (710 shams)

Cloudy then Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
1 offal (about 34 bush sacks) Oyle just commenced at Mr. Hays
Huckling Sutton Corn in afternoon.

Friday 23 All hands working in day. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am. All hands working in day. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

Sat. 24th Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
Cloudy, Clear 2 loads in afternoon. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

Sund. 25th Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
Clear Cold after. Hauled 25th. 1st to 10th. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

Mon. 26th Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
Clear 26th. Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

Tues. 27th Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
Clear 27th. Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

Wed. 28th Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
Clear 28th. Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

Thurs. 29th Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
Clear 29th. Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

Friday 30th Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
Clear 30th. Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

Sat. 1st Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
Clear 1st. Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

Sund. 2nd Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the
Clear 2nd. Hauled in 2 loads Corn, 1 load Hay & 1 load attended to the. At 10 am, 11 am, 12 am, 1 pm, 2 pm, 3 pm, 4 pm, 5 pm, 6 pm, 7 pm, 8 pm, 9 pm, 10 pm, 11 pm, 12 am.

11111

11.37. 11.37. 11.37.

Sat. 22- Four hands began to mow down about to leave in morning -

Sund. 23. Aunt & Saml. went to Sunday School

We all went to Church -

We had great many to tea -

Mon. 24- Four hands mowing in morn - Aunt & I called at F. Charles -

Rainy in aft. Cutt over at wood pile - in morn Mr. Pease dined here -

Tues. 25th. Four hands mowing and

Chas working among hay -

Wednes. 26 Finished mowing down

pleasant day in morn &c -

Thurs 27. Went to the leads in morn

Hay in morn & out to the field

Parson in aft. 1 load straw from the

Friday 28th. Went to Mr. Guss for Band rings

Rainy. Clear. Went to wood pile to F. Parson

Began to ridge turnip ground -

Satur. 29th. Went to wood pile to F. Parson

Clear. Clear. Riding. Began to ridge turnip ground

Working at hay in aft -

Sund. 30th. Took. Then should allow. Mr. Pease & Mr. Starr exchanged

their names to pray - In morn and as they had both been away since

alternately -

Tues. 31st. Went to F. Parson & loads hay and F. Parson and I called at F. R. -

Clear. Warm. Put the hay in cock in orchard. & Dr. M. Lean in afternoon -

F. R. & I went to F. Parson's pump. F. Parson took at lunch & F. Parson &

Chas. ploughed stands from orchard - F. Parson -

Lease finished ridging turnip ground

Wednes. 3rd. Working in garden sent a great price. Then to animals in morn -

Clear. At 10.30 began to plough in immediate sent to F. Parson in evening at 10.30

Dr. M. Lean & F. Parson asked a pump. F. Parson & Mr. Pease took tea near

Thurs. 4th. Charles, now in. Then sent F. Parson & F. Parson & F. Parson

Clear. Warm. F. Parson & F. Parson. F. Parson & F. Parson

Friday 5th. F. Parson - moving place in Called at Mr. Potters in morn -

Clear. Cool. In orchard. F. Parson & F. Parson. F. Parson took tea at Mr. Pease's at 10.30

July 1857

Sat 6th - ...
 Sun 7th - ...
 Mon 8th - ...
 Tues 9th - ...
 Wed 10th - ...
 Thurs 11th - ...
 Fri 12th - ...
 Sat 13th - ...
 Sun 14th - ...
 Mon 15th - ...
 Tues 16th - ...
 Wed 17th - ...
 Thurs 18th - ...
 Fri 19th - ...
 Sat 20th - ...
 Sun 21st - ...
 Mon 22nd - ...
 Tues 23rd - ...
 Wed 24th - ...
 Thurs 25th - ...
 Fri 26th - ...
 Sat 27th - ...
 Sun 28th - ...
 Mon 29th - ...
 Tues 30th - ...

Mr White called in afternoon
 The Misses Craig took tea & staid all night
 Mr Ogilby mached twice to day
 We all went to Church -
 We all took tea at Mr. Housers.
 Mr. White called at the Clarke
 I went to town in noon, Hunt & Sam
 took a ride - they took tea at S. P.
 Mr White & R. Haines called
 I went to Lawrence after
 dinner.
 I called at Esoldens in
 afternoon
 I went to town in morning - Mr. Haines
 Mrs. Parsons, Welden took tea here -
 We all went to Church in morning
 Mr. Colton mached after me to the tea here.
 I went to town in morning -
 Hunt had sick head ache all day.
 Hunt & Hunt went to town in afternoon
 Mr. & wife called in evening -
 Hunt went to Trenton for G. Parsons
 & Rebecca. Stayed with him -
 I went to town in morning
 Mr. Hays called Mr. Hays took tea
 & staid here - I took tea at
 Mr. Haines.
 G. Parsons came up after tea
 I called at Esoldens in the morning
 We all went to Church in morning
 Mr. Hays dined & took tea here
 I left Hunt Parsons at Hays -

July 13,

July 23rd Fine hands mowing & grading oats -
Clear warm Mowing & binding barley in afternoon.
Hauled 24 Tons of Windmill Barley - hauled 730
Clear warm shears wheat. and finished can in

I took Uncle P. & Rebecca to stage, made
the day. Aunt & I called at stage in afternoon.
Took Uncle P. & Aunt to stage to dine
Samuel. Aunt & Rebecca went to

order. I have hauled 3200 bushels Whites to tea -

July 25th Finished cutting oats & hauled 500 bushels
Clear warm in afternoon

White took tea with us
McBlacker called in evening -

Friday 26th Mowing in forenoon & setting out oats
Clear pleasant Raking & binding in afternoon -

McBlacker called in afternoon. He took
a ride & called at 3 o'clock

Saturday 27th Hauling oats & loads. Working
Clear pleasant corn oats -

I went to town in morning took Mr. Pardon
brought Mr. P. who spent the day. Henry
came up in evening. Wolden took tea here

Sunday 28th Fest. Morn. acts - 28th - 12th - 14th & 15th
Clear, pleasant aft. Rob. & Chap. 28th to the end

Th all went to Church -
Henry & Rebecca went home after tea

Monday 29th Finished hauling our oats -
Clear pleasant

I went to stage in morning
McBlacker took tea with us

Tuesday 30th Hauling oats & loads. Working
Clear pleasant

I went to town in morning, at 10 o'clock
McBlacker took tea with us

Wednesday 31st Hauling oats & loads. Working
Clear pleasant in the afternoon -

I went to town in morning
McBlacker took tea with us

Thursday 1st Mowing - hauling oats & wheat to section in evening
Thurs - 1st Raking -

at 10 o'clock I called to see Mr. Pardon

Friday 2nd Finished mowing orchard - Hauled
Clear pleasant

at 10 o'clock I called to see Mr. Pardon

Saturday 3rd Hauling oats & loads. Working
Clear pleasant

at 10 o'clock I called to see Mr. Pardon

Sunday 4th Hauling oats & loads. Working
Clear pleasant

at 10 o'clock I called to see Mr. Pardon

Monday 5th Hauling oats & loads. Working
Clear pleasant

at 10 o'clock I called to see Mr. Pardon

Tuesday 6th Hauling oats & loads. Working
Clear pleasant

at 10 o'clock I called to see Mr. Pardon

Wednesday 7th Hauling oats & loads. Working
Clear pleasant

at 10 o'clock I called to see Mr. Pardon

August 2001

clear. All hands moving - Spreading Hay & I took tea at Miss Briggs -
 1st. Making, & docking hay - we called to see Mrs. Van. I could not stay.
 2nd. 8th Hauled 7 loads hay. Mrs. Carson & Mrs. Menden & Mrs. Hoar
 3rd. 9th finished moving it - Working Turnips took tea here to day -
 4th. 9th Working Turnips - Spreading hay -
 5th. 10th Hauled 17 loads hay from Barn field. Mumy, Bacon & A Collins dined here -
 6th. 11th Finished hauling hay from Barn field - Cousin Abrams family came to see us. I spent
 7th. 12th began to cut Timothy seed. some time. H. White, M. Brown & son took tea here
 8th. 13th 14th 15th 16th 17th 18th 19th 20th 21st 22nd 23rd 24th 25th 26th 27th 28th 29th 30th
 31st 32nd 33rd 34th 35th 36th 37th 38th 39th 40th 41st 42nd 43rd 44th 45th 46th 47th 48th 49th 50th
 51st 52nd 53rd 54th 55th 56th 57th 58th 59th 60th 61st 62nd 63rd 64th 65th 66th 67th 68th 69th 70th
 71st 72nd 73rd 74th 75th 76th 77th 78th 79th 80th 81st 82nd 83rd 84th 85th 86th 87th 88th 89th 90th
 91st 92nd 93rd 94th 95th 96th 97th 98th 99th 100th

Sund. 11th Feb more Explosions 1st Chap. 20th to 23rd The all went to Church last

Apr. - Sect. 9th Chap - 3102 to end - Morn and afternoon -

and finished cutting Timothy feed.
B. Bate, Vice & I took a
ride in the afternoon.

near Church & Long Bets & a long, re -
 " all went to W Whites to tea

clear - ^{Dr.}oughing & roving Turnip - Molden took tea here with Gamew

Admission Obliging & having furnished - took. Fund of B. Bates 1. loan to ^{my} ~~my~~ ^{to} Lecture -

1891. Arthur Charles Lattin — Mr. H. B. Howe took tea here as all went
 to the ... N.M. & ...

March 15th. Weather & river, Troughs — I went to town in morn - R. M. & Co. of

was very thirsty & a little timothy feed. Spent the day here

Friday. 16 It stormed all day from the

Tommy - 2 North East - _____
 11 10 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041

Feb 17th Took two hands to help Sam-
 son in his work. —

all went to church in the 1st morn. Oct 11th 34. 23 Oct 1834

clear (Morn. and part in afternoon) app. acts. 10th. Chap -

Wed. 17th Pulling weeds in orchard—

With full & hearty ac. to the ... I have looked over the others

[illegible]

Red ... and ... for life - ... - ...

the Prunum ovif Leoni Diary over the last year 1881 1882 1883 1884 1885 1886 1887 1888 1889 1890 1891 1892 1893 1894 1895 1896 1897 1898 1899 1900 1901 1902 1903 1904 1905 1906 1907 1908 1909 1910 1911 1912 1913 1914 1915 1916 1917 1918 1919 1920 1921 1922 1923 1924 1925 1926 1927 1928 1929 1930 1931 1932 1933 1934 1935 1936 1937 1938 1939 1940 1941 1942 1943 1944 1945 1946 1947 1948 1949 1950 1951 1952 1953 1954 1955 1956 1957 1958 1959 1960 1961 1962 1963 1964 1965 1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976 1977 1978 1979 1980 1981 1982 1983 1984 1985 1986 1987 1988 1989 1990 1991 1992 1993 1994 1995 1996 1997 1998 1999 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 2185 2186 2187 2188 2189 2190 2191 2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 2222 2223 2224 2225 2226 2227 2228 2229 2230 2231 2232 2233 2234 2235 2236 2237 2238 2239 2240 2241 2242 2243 2244 2245 2246 2247 2248 2249 2250 2251 2252 2253 2254 2255 2256 2257 2258 2259 2260 2261 2262 2263 2264 2265 2266 2267 2268 2269 2270 2271 2272 2273 2274 2275 2276 2277 2278 2279 2280 2281 2282 2283

7
March 22 I had company at
dinner. I had all our friends to lunch & Mr.
& Mrs. Jones came too. I took Mr. & Mrs.

to spend a day or two at the mill
x. & hammer to the machine

Sept 11th

11th Sept. Ploughing for Rye
12th Sept. Ploughing for Rye
13th Sept. Ploughing for Rye
14th Sept. Ploughing for Rye
15th Sept. Ploughing for Rye

16th Sept. Ploughing for Rye
17th Sept. Ploughing for Rye
18th Sept. Ploughing for Rye
19th Sept. Ploughing for Rye
20th Sept. Ploughing for Rye

21st Sept. Ploughing for Rye
22nd Sept. Ploughing for Rye
23rd Sept. Ploughing for Rye
24th Sept. Ploughing for Rye
25th Sept. Ploughing for Rye

26th Sept. Ploughing for Rye
27th Sept. Ploughing for Rye
28th Sept. Ploughing for Rye
29th Sept. Ploughing for Rye
30th Sept. Ploughing for Rye

11th Sept. Ploughing for Rye
12th Sept. Ploughing for Rye
13th Sept. Ploughing for Rye
14th Sept. Ploughing for Rye
15th Sept. Ploughing for Rye

16th Sept. Ploughing for Rye
17th Sept. Ploughing for Rye
18th Sept. Ploughing for Rye
19th Sept. Ploughing for Rye
20th Sept. Ploughing for Rye

21st Sept. Ploughing for Rye
22nd Sept. Ploughing for Rye
23rd Sept. Ploughing for Rye
24th Sept. Ploughing for Rye
25th Sept. Ploughing for Rye

26th Sept. Ploughing for Rye
27th Sept. Ploughing for Rye
28th Sept. Ploughing for Rye
29th Sept. Ploughing for Rye
30th Sept. Ploughing for Rye

Feb. 26th Hustler's Corn - Hauled 2 loads with 1 mule -
 Clear - cold -
 Feb. 27th Fine morning with 25th & 26th - 7 am left for the
 near Apple Halls - 12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.101.102.103.104.105.106.107.108.109.110.111.112.113.114.115.116.117.118.119.120.121.122.123.124.125.126.127.128.129.130.131.132.133.134.135.136.137.138.139.140.141.142.143.144.145.146.147.148.149.150.151.152.153.154.155.156.157.158.159.160.161.162.163.164.165.166.167.168.169.170.171.172.173.174.175.176.177.178.179.180.181.182.183.184.185.186.187.188.189.190.191.192.193.194.195.196.197.198.199.200.201.202.203.204.205.206.207.208.209.210.211.212.213.214.215.216.217.218.219.220.221.222.223.224.225.226.227.228.229.230.231.232.233.234.235.236.237.238.239.240.241.242.243.244.245.246.247.248.249.250.251.252.253.254.255.256.257.258.259.260.261.262.263.264.265.266.267.268.269.270.271.272.273.274.275.276.277.278.279.280.281.282.283.284.285.286.287.288.289.290.291.292.293.294.295.296.297.298.299.300.301.302.303.304.305.306.307.308.309.310.311.312.313.314.315.316.317.318.319.320.321.322.323.324.325.326.327.328.329.330.331.332.333.334.335.336.337.338.339.340.341.342.343.344.345.346.347.348.349.350.351.352.353.354.355.356.357.358.359.360.361.362.363.364.365.366.367.368.369.370.371.372.373.374.375.376.377.378.379.380.381.382.383.384.385.386.387.388.389.390.391.392.393.394.395.396.397.398.399.400.401.402.403.404.405.406.407.408.409.410.411.412.413.414.415.416.417.418.419.420.421.422.423.424.425.426.427.428.429.430.431.432.433.434.435.436.437.438.439.440.441.442.443.444.445.446.447.448.449.450.451.452.453.454.455.456.457.458.459.460.461.462.463.464.465.466.467.468.469.470.471.472.473.474.475.476.477.478.479.480.481.482.483.484.485.486.487.488.489.490.491.492.493.494.495.496.497.498.499.500.501.502.503.504.505.506.507.508.509.510.511.512.513.514.515.516.517.518.519.520.521.522.523.524.525.526.527.528.529.530.531.532.533.534.535.536.537.538.539.540.541.542.543.544.545.546.547.548.549.550.551.552.553.554.555.556.557.558.559.560.561.562.563.564.565.566.567.568.569.570.571.572.573.574.575.576.577.578.579.580.581.582.583.584.585.586.587.588.589.590.591.592.593.594.595.596.597.598.599.600.601.602.603.604.605.606.607.608.609.610.611.612.613.614.615.616.617.618.619.620.621.622.623.624.625.626.627.628.629.630.631.632.633.634.635.636.637.638.639.640.641.642.643.644.645.646.647.648.649.650.651.652.653.654.655.656.657.658.659.660.661.662.663.664.665.666.667.668.669.670.671.672.673.674.675.676.677.678.679.680.681.682.683.684.685.686.687.688.689.690.691.692.693.694.695.696.697.698.699.700.701.702.703.704.705.706.707.708.709.710.711.712.713.714.715.716.717.718.719.720.721.722.723.724.725.726.727.728.729.730.731.732.733.734.735.736.737.738.739.740.741.742.743.744.745.746.747.748.749.750.751.752.753.754.755.756.757.758.759.760.761.762.763.764.765.766.767.768.769.770.771.772.773.774.775.776.777.778.779.780.781.782.783.784.785.786.787.788.789.790.791.792.793.794.795.796.797.798.799.800.801.802.803.804.805.806.807.808.809.810.811.812.813.814.815.816.817.818.819.820.821.822.823.824.825.826.827.828.829.830.831.832.833.834.835.836.837.838.839.840.841.842.843.844.845.846.847.848.849.850.851.852.853.854.855.856.857.858.859.860.861.862.863.864.865.866.867.868.869.870.871.872.873.874.875.876.877.878.879.880.881.882.883.884.885.886.887.888.889.890.891.892.893.894.895.896.897.898.899.900.901.902.903.904.905.906.907.908.909.910.911.912.913.914.915.916.917.918.919.920.921.922.923.924.925.926.927.928.929.930.931.932.933.934.935.936.937.938.939.940.941.942.943.944.945.946.947.948.949.950.951.952.953.954.955.956.957.958.959.960.961.962.963.964.965.966.967.968.969.970.971.972.973.974.975.976.977.978.979.980.981.982.983.984.985.986.987.988.989.990.991.992.993.994.995.996.997.998.999.1000.1001.1002.1003.1004.1005.1006.1007.1008.1009.1010.1011.1012.1013.1014.1015.1016.1017.1018.1019.1020.1021.1022.1023.1024.1025.1026.1027.1028.1029.1030.

Monday - 27th Finished cleaning Barley. - The whole lot was to be
 sold - 50 Bush. sent to mill - The day - Called at Uncle James -
 Tuesday - 28th Thawing day - E. Parson & family spent the day
 here - Henry came up on a horse -
 Friday - 29th Threshed 450 sheaves wheat - The all spent the day at
 Pleasant - 26th Bush - E. Eldon's -
 Sat. 30th Finished cleaning wheat I went to town in moon
 cloudy - sent 8 Bush to mill - after called at Phil Clark's -
 (Chapman) - in morning Oct. 1st. 2nd went out - The all went to church in morning -
 Clear & fine - All Oct 2nd. 12 to 15th -
 Monday - 2nd
 Clear cloudy cutting wood -
 Tuesday - 3rd Sorting apples to send - Aunt & Aunt returned from
 Digby, stopping in town - Uncle James in the morning -
 Wednesday - 4th Sorting apples - E. Eldon called in morning -
 Stormy, Clear - The all went to section in afternoon -
 Thursday - 5th Sent 15 Bush apples - The all dined at E. Eldon's
 Friday - 6th Went to H. Clark - called on Mrs. Clark -
 Friday - 7th Thawing time at the mill - went out to North field -
 very pleasant cutting wood in afternoon - had a bad sick day -
 Saturday - 8th Thawing time in Barn - Mr. Clark took tea with us -
 Pleasant yard -
 Sunday - 9th
 Stormy -
 Monday - 10th Cutting wood at door - A. White came & spent the day -
 Stormy - Mr. Clark dined with us -
 Tuesday - 11th Thawing corn for seed sent - Aunt & Aunt went to section -
 Wednesday - 12th Went to mill & Bush - to see Uncle James -
 Thursday - 13th Thawed 350 sheaves wheat - Aunt & Aunt returned this morning -
 Friday - 14th
 Saturday - 15th
 Sunday - 16th
 Monday - 17th
 Tuesday - 18th
 Wednesday - 19th
 Thursday - 20th
 Friday - 21st
 Saturday - 22nd
 Sunday - 23rd
 Monday - 24th
 Tuesday - 25th
 Wednesday - 26th
 Thursday - 27th
 Friday - 28th
 Saturday - 29th
 Sunday - 30th
 Monday - 31st

[illegible]

1891. June 6. Lake dead 100

... some left to day

To write this afternoon

... some from church

... all went to church

... some from church

... in morning instead all night

... some from church

... I did not go at night

... some from church

... some from church

25th cutting wood in woods in morning & some went to town in afternoon. E. H. called

26th cutting wood in woods in morning. I took family to town in morning

27th day, morning. Late 27th day 5th to end. It all went to church morning

28th killed a Buft in afternoon

Sam. & J. H. Paven came to town

29th, Hunt & called at E. H. house

Samuel expects to stay a few days

30th finished 550 sheaves wheat

Sent away the Buft

31st cutting wood in woods

Wrote home to the school

killed a Buft

Sam came from town when he has been kept by the weather

Sent away half the wheat

Sam & I took a ride to town in afternoon

Sam & J. H. Paven came to town again

6. In this wood at noon, with a

and called at Elders. Spent the afternoon at Hays.

took tea here: & altogether.

With a new and fine

Cutting wood in wood

- I brought all Mr. & Emma to spend

A Policy Study - The Role of the State

Mr. George Arnold senr =

the same thing, that a

He will want to Benton.

<p>Jan 21st I came home to day with store.</p> <p>Jan 22nd Fairly good 1 stack of</p> <p>Jan 23rd Throwing the clover hay from the stream</p> <p>Jan 24th Text from Rebecca 18th Chap 14th verse</p> <p>Jan 25th Mr Epistle James 4th Chap. The very kind of I went to church</p> <p>Jan 26th Throwing clover hay - Mrs. Jones</p> <p>Jan 27th Throwing clover hay - Mrs. Jones</p> <p>Jan 28th Throwing clover hay - Mrs. Jones</p> <p>Jan 29th Throwing clover hay - Mrs. Jones</p> <p>Jan 30th Throwing clover hay - Mrs. Jones</p> <p>Jan 31st Throwing clover hay - Mrs. Jones</p>	<p>Feb 1st I came home to day with store.</p> <p>Feb 2nd Fairly good 1 stack of</p> <p>Feb 3rd Throwing the clover hay from the stream</p> <p>Feb 4th Text from Rebecca 18th Chap 14th verse</p> <p>Feb 5th Mr Epistle James 4th Chap. The very kind of I went to church</p> <p>Feb 6th Throwing clover hay - Mrs. Jones</p> <p>Feb 7th Throwing clover hay - Mrs. Jones</p> <p>Feb 8th Throwing clover hay - Mrs. Jones</p> <p>Feb 9th Throwing clover hay - Mrs. Jones</p> <p>Feb 10th Throwing clover hay - Mrs. Jones</p> <p>Feb 11th Throwing clover hay - Mrs. Jones</p> <p>Feb 12th Throwing clover hay - Mrs. Jones</p> <p>Feb 13th Throwing clover hay - Mrs. Jones</p> <p>Feb 14th Throwing clover hay - Mrs. Jones</p> <p>Feb 15th Throwing clover hay - Mrs. Jones</p> <p>Feb 16th Throwing clover hay - Mrs. Jones</p> <p>Feb 17th Throwing clover hay - Mrs. Jones</p> <p>Feb 18th Throwing clover hay - Mrs. Jones</p> <p>Feb 19th Throwing clover hay - Mrs. Jones</p> <p>Feb 20th Throwing clover hay - Mrs. Jones</p> <p>Feb 21st Throwing clover hay - Mrs. Jones</p> <p>Feb 22nd Throwing clover hay - Mrs. Jones</p> <p>Feb 23rd Throwing clover hay - Mrs. Jones</p> <p>Feb 24th Throwing clover hay - Mrs. Jones</p> <p>Feb 25th Throwing clover hay - Mrs. Jones</p> <p>Feb 26th Throwing clover hay - Mrs. Jones</p> <p>Feb 27th Throwing clover hay - Mrs. Jones</p> <p>Feb 28th Throwing clover hay - Mrs. Jones</p> <p>Feb 29th Throwing clover hay - Mrs. Jones</p> <p>Feb 30th Throwing clover hay - Mrs. Jones</p>
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at 10 o'clock. one hour
Horse at Rio 7000.

June 8

June 9th This morn. 1 black horse sent a ...
1 clo. shaved ... I laid all night -
June 10th Threshing oats all day. They came some this afternoon

June 11th Cleaning oats finished. Lamb went to lecture in aft.
June 12th I had 102 ...
June 13th I milled in a stack ... went to Lawrenceville.
June 14th I took oats ... called on ...
June 15th Threshing oats all day ...
June 16th ... is a visit of a few days

June 17th I will want to church in
morn.

June 18th ... I went to the visitors a m.
... by noon

June 19th ... from wood
June 20th ... to S. H. ...
June 21th ... the Threshing machine
cleaned to ... began the wheat

June 22th ... I finished it ...
cloudy damp

June 23th ... at Grand ...
... day ...
... finished clean. Wheat
... at the ...

June 24th ... to Church
... morn ...
June 25th ... in the Barn ...
clean clean ... all ... 2000 ...
... to town in morn

came away most of the time

the other thing, making machine her bill & adding paper

about 1 hour went to see the

The Atonement. Atonement

This word At. is found but once in the A.S. and then for reconciliation. Rom. 11:11. And seemed to avoid freq. repetition of the word reconciliation, if Wh. name is anywhere else transl. We hence may infer at the time our version was made these were synonymous. The same may be proved also fr. other Sources. D. Johnson & other Lexicographers derived from At. one; hence primary meaning to bring together diff. parties, to reconcile them. Corresponding word in O.T. is

כפר covered or smeared. Gen. rendered in Septuag. & in the version of the same in the A.S. and also have been translated by At. and Atonement. But Ewald & the translators thought At. & recon. of the same import, and have used the former where the latter would have been the proper word & the latter where the former.

In one place Luke 18:13 we find it rendered 'he merciful to me' - better w'd have been 'he propitiations to me', or 'he reconciles me thus an atonement'. 1086 11:17 Properly to make an atonement.

1 John 2:2 At for our sins see 1 John 4:10

The word is a copy of the same root, and always used in O.T. for the act of the Atonement - Mercy seat, or Propitiatory on Wh. St. At was made 1086 Rom. 3:25 a propitiations or Prop. Sacrifice. 1086 9:5 At and since

Word At little used formerly, once only in A.S. (not once in our Conf. of faith or Catechism) But of late very common use - but in an altered sense from its orig. import - 'it signifying the matter of such meritorious sacrifice, with necessary words or harmonious of those using it; and indeed views of the whole matter diff. on that of the At. and its efficacy. Many who deny all efficacious suff. consider it to be used merely as a fig. mode of speaking; or in accommodation to the Jewish opinions but to Wh. they had long been accustomed.

The word כפר occurs nearly 100 times in O.T. and in 10 or 15 there is rendered Atonement in our version. The meaning is to render propitiations, to expiate, appease, obtain remission

The necessity of an at. is only a nec. in view of a certain end. It was not nec. that any of Adams race sh^d be redeemed at all - as God might justly have left them to the Pen. of broken Law. But when He deter^d to rescue them from that curse an at. became necess.

This nec. is founded on the vindicatory justice of God, an essential attrib. of His ~~Character~~ - on the truth of God. It may also be inferred from fact an at. has been made; if not nec. God w^d not have made it at such expense. It is however a matter of pure revelation. Not an expedient obvious to human reason but far above it - Also a matter of pure grace.

Radical idea of an at. is that the suff^r of an innocent person are accepted in place of those of the guilty. First & most import. enquiry on this subject for us is to ascertain what the S.S. teach. Whether they make the suff^r and death of Christ of a strictly vicarious nature. By vic. is meant suff^r of one person in place of another; if S.S. have taught this doct. we must admit it or give them up. It is indeed a doct. in wh. our reason is slow to acquiesce.

The text wh. speak of the satisf. of death may be put under 4 heads

- I. Wh. speak of his bearing our Sins; i.e. suff^r the Pen. of them
- II. Wh. represent him a Substitute for us standing in our place.
- III. Making Exp^t to God for our Sins; and rec. believes to God his death
- IV. Redem^{ing} us by paying a ransom for us by shedding his own blood.

Now if in any thing we can depend on the plain repeated & varied declarations of the Word of God, the doct. of the vic. suff^r of Christ is taught in S.S. Scarcely any thing more will be nec. than to recite the principal texts under each head, for if the doct. be not taught by them it will be untrue to say it cannot be taught.

1. Begin with remark. ^{the} prophecy in Isaiah 53 Chapter
when things to come are spoken of as ^{as} already occurred

Surely he hath borne our griefs &c. The quest. is did he
or did he not bear the Pen. due to our Sins? That is was
the Pen. of the Law transfer'd to him from his people? and
if ^{an offended} ~~this means~~ was God appeared; or wh. is same thing Di-
rected & satisfied. How can it be said he was wounded
for our transgressions, and bruised for our iniquities un-
less he endured these wounds and bruises as the pen.
due to ~~us~~ for our transg. & inig^{ties}. If he did not endure
the Pen. of the Law how c^d his suffer for our transgression.

All our Sins are transg. of the Law all the Pen. they deserve
is denounced in the Penalty of the Law. If any one un-
dertakes to suffer for our Sins his suffer must, to be of any
value have relation to the Penalty of the Law.

But the Chastisement of our peace was upon him
What can this Ch. be but Pen. due to our Sins, wh. he had
laid upon him to procure our peace: but as if to remove
all possibility of doubt the prophet in this strong lan-
guage says the Lord hath laid on him the iniquities of
us all (caused to meet). In what sense c^d he lay on
him but this - Charg'd on him as our Substitute, bore
their Pen. in our behalf? He became not a Sinner; &
there remains but one sense to apply to these words, viz
the Lord laid on ~~dest~~ the Pen. due to our Sins. The phrase
bear inig^{ties} pr^{og}. in o. t. well determined for meaning as any
image in Bible. A man shall bear his inig^{ties} beyond
dispute bear pen. ~~due for his sin~~; were there no other testi-
m^o. B. to show dest suffer pen. of our iniquities this is so clear
& unequivocal it w^d be sufficient to establish the doctrine.
For I w^d ask those who maintain that dest did not suffer the Pen.
of the Law - the ~~penal~~ ^{penal} ~~transgression~~ of our Sins what sense (without doing
violence, ~~at least~~, to the words) can they put upon the declaration
that the Lord laid upon him the iniquity of us all? If the
Heath of Christ had distinct reference to the Law, as they teach,

if I have no duty to do for sin is transg. of the Law. and there was
law no transgression? (Don't understand this sentence). If the sufferings of
Christ are not the Pm. of our sins let them inform us how our iniquities
were laid upon him. It will not do to answer generally, these are figu-
-tive expressions, and ought not to be taken literally. This obj. was long
ago made by Socinians, and if it has any weight is as good
for them as for those who now use it. If the plain meaning of SS may
be set aside in this manner to sink the theories of men, we need quite
testimonies from the word of God no longer. If these expr. and all Sim-
-ilean are figurative, then it is easy to show that there is as such
thing as atonement. Indeed if a man be pressed with an arg. from
any text wh. he cannot answer, he may say that it is figurative.
But suppose it to be fig. what does it mean? Some degree of metaphor enters
into most of our languages, but the meaning is not less clear on that
account. The phrase to be interpreted is 'The Lord hath laid on him the
iniquities of us all'. We have admitted that literally our sins are not
laid on Jesus; but we have shown that this phrase means to bear
the Pm. of sins. Now what other figure is there in the text? What other
sense can be given to the words consistent with rules of Exegesis?

But the Prophet reiterates this idea of substitution, and varies his
mode of Expr. that the truth inculcated in the Chapter (wh. is the con-
-dual point in the Gospel system) might stand out prominently.
So that none might be liable to mistake, who were honestly
seeking after truth. He goes on therefore to say: 'For he was cut
off from the land of the living. for the transg. of my people was
he stricken; yet it pleased the Lord to bruise him, he hath put
him to grief - when thou shalt make his soul an offering for sin'.
Here is a clear act of the great sin offering wh. God caused to be
made for the sins of his people. When an offering was made for sin
under the Law, the person offered laid his hands on the head of the
victim & confessed his sins wh. were typically transg. to the head of
the Lac. the meaning of wh. transaction plainly was that the
death and blood of the an. was accepted as a substitute for the
death of the sinner. If then 'make his soul an offering for
sin'; if he was cut off from the land of the living, or the transg.

of his people; he must have suff^r for their sins, in order that they might escape the punishment due. But no suff^r for sin can be conceived of but such as make atonement for it, & enduring its pen. and thus satisfying justice w^h demands it from.

But it is 5th the suff^rs and death of Christ were an equivalent for the infliction of the Penalty of the Law. If it be meant that Christ's death was accepted as an equivalent for our death - it is correct; it is precisely the doct. we maintain, and that of the Orthodox. But if it be intended as it appears to be that that may be an equivalent for the Pen. of sin, which has no relation to the Law of M^o. Sin is a transgression of the Law, is to me unintelligible. What I have now to observe is that on that theory Christ did not bear our sins, did not make his soul an offering for sin: did not endure the Chastisement of our peace. It will forever be impossible by any subtle distinctions to shew that he who bears our iniquity does not bear their Pen. But I have not seen any attempt at reconciling such texts with the obvious common Consideration & the just assertion that the language is figurative - w^h is a mere occasion & deserves no further consideration.

The New Testament of being used in the N. T. in relation to the subject 1 Pet. 2:24 'Who has our self bore our sins in his own body on the tree'; there is here evident allusion to the L^{an}g. of Isaiah who did not bear our sins & outside of suff^r the Pen. of sin 2 Cor. 5:21 'Who made him to be sin for us who knew no sin, that we might be made the righteousness of God in him'. Here again to agree of all the words made sin are not to be taken in their most literal sense - Christ was never made a sinner. This idea carefully guarded against saying he knew no sin. Some have believed if it is merely was treated as a sinner; others that it signifies here means a sin offering: as in both Heb & the L^{an}g. the same word is used to express both things. But take it in any sense, this strong proof that Christ endured the Pen. of the Law, or the Pen. of our sin. As the being made sin for us stands in contrast with one being made the righteousness of God in him, the latter it seems to me most natural, is that w^h considers the passage

as intended to teach ... I fall under the condemnation ... of his Subst. in our place, so on the same grounds are others, justifications and rights in him. A man may have they will explain the text who maintain that Christ did not suffer the Pen at all.

But the text wh. most expressly and unequivocally declares the very truth wh. we maintain is Gal 3:13 Christ hath red. us fr. curse of the Law being made a curse for us and 4:4 But when the fulness of time was come God sent forth his Son, to redeem those that are under the Law I know not how to express the idea, that Christ has suffered the Pen. of the Law for us in order to deliver us from it, more clearly than in the language wh. the Apostle here employs was made of a woman, became man, under the law, same wh. they had broken - He is stated to red. them that were under the Law; but how? by becoming a curse. Does not he who bears the curse of a law, endure its penalty? If there is any thing in the word

penalty we will seek any it for the word curse. Now it is manifest that had no man wh. deemed a curse himself. Equally manifest no curse w^o Law fallen upon ^{him} unless deemed of somebody. But we are not apt to conjecture. Everything is expressed in clearest and strongest manner. The curse from wh. he came to red. us was the curse of the Law. He became a curse for us, the same curse must be intended, i.e. the Law. I have never heard of any other curse but the curse of the Law. What is it? Curse? a man and that continually not in all things that are written in the Book of the Law to do them. If Christ did not suffer the curse incurred of man, what curse was this then incurred? and if not incurred how c^d it be righteously inflicted. A late Writer asserts (I do not prove it) it is foreseen imposs. in the very nature of things that Christ sh^d be made to suffer that Pen. wh. men are bound against the transgressor. The Law can have no penal demand except of "the offender. This penal demand can never be extinguished" Roman on the 10th.

These are bold assertions, and I am glad they are attended with no proof; and that they are manifestly false. They are the assertions of fallible man in direct opposition to the plain declaration of the word of God. If there be a fault recorded in the Bible, this is one that Christ suffered for our sins - one on our iniquities - one made a curse for us - was made sin for us. That his soul was offered

the Law must still hold him under condemnation. As
yet, hangs over him and, O! God he may and true he must endure

II. The Second Class comprises texts wh. speak of Christ as a
 Subst. standing in our place & dying for us. For the Prph^{ts} are used
 in relation to this subject διαπερι εμεγ and αμε Rom 4:15 who
 was delivered δια παραπομπης ημων. it is well known δεν with
 an acc. signifies the impulsive cause Acts 27:19 for I have suffered
 many things δια εαυτον Lu 11:32 δια το ουδενος ουκ εστιν ουκ εστιν
 δια ταυτα ουκ εστιν ουκ εστιν the children of disobedience

The prep. πρὸς 1 Oct 3, 18. This note once sup. ¹ or ² πρὸς
ἐμαρτίου Rom 8:3 in likeness of simple flock and, or πρὸς
ἐμαρτίου. 1 John 2:2. ἁγία in our πρὸς ἐμαρτίου

ὑπερ . Con Vinet trad ὑπερταυ ἁμαρτιον . La 14.4 Nögram
unimel: ὑπερταυ ἁμαρτιον

arte always implies substitution, and it is important to sign
that 2028 სურთ არეობილი 2:22. ხელსაწი. სიგნალ არეოდა

III. The Third consists of those texts wh. declare that Christ by Sacrificing
on the cross reconciled us to God. Heb 1:3 'When he had by himself purged
our sins'. Heb 2:17 'to make reconciliation for the sins of the people'.
Heb 9:11, 12 'But by his own blood &c. having obtained Et. Redemption for us
(supplied by trans.) 1 Jn 4:10 Sent his Son to be a propitiation for our
sins. ἵνα παρὰ τῆς ἀφάρτησός γενοίμεθα. Rom 3:5

IV. The fourth of those in wh. the 1st Series hath redeemed us: here words *λυτρον* and *αντιλυτρον* denote, Latic. a *ransom*. The first signifies *Ransom-price*; the latter has an idea *superadded*, viz that it is paid in the place of or for some one Matt 20: 23 *λυτρον αντι πολλων*. 1 Tim 2: 6 who gave himself *αντιλυτρον υπερ παντων* Eph 1: 7 he showed me how *απολυτρωσις δια του αιματος αυτου*. 1 Pet 1: 18 not red. with silver or gold but with precious blood of Christ. Ps 5: 9 for thou hast redeemed us

The theory wh. considers the death of Christ not as enduring the pen. of the Law, or the pen. threat in the Law, or any Satisfaction to Div. Justice for the Sins of men: but only as a public transaction intended to answer the same purpose as the execution of the Law and acc. to show to intelligent beings Gods disapprobation of Sin: and to make the impression that it will not be allowed to pass with impunity in the govt. of God is new and not the true doctrine. I say new bec. So far as I am acquainted with the hist^y of Chr. theology it has never been held forward until within the last 50 years, save by old Socinians. As to its importance I wd remark that it is either a mere verbal diff (logomachy) or it is fundamental. If we judge from the obj. brd against the old theory we might suppose the former - for they and all founders on a misapprehension of the Subject: but the obj^s advanced to support the new indicate the latter and become in a complete subversion of the Gospel doct. of an atonement. My Object is to Show

I. That the obj. to the old theory have no force, except what is derived from a Misappⁿ of what it is

II. That the new excludes all proper ideas of merit and Can never answer the ends attributed to it

III. That it is plainly repugnant to plain declarations of S.S.

1. Among the obj. to the orthodox view of the at. the most prominent is that it is unjust - that an innocent being sh^d suffer for the guilt - But as far as this has force it militates against every syst. of atonement, and is much more intractable on the new system than the old - as will appear. The justice of a transaction does not depend on names or technical distinctions. All agree that an innocent person of the highest dignity did suffer an ignom. death, and not accidentally, but by the del. counsel and fore knowledge of God; and was in some way intended to be beneficial to mankind. In the Govt. of a righteous God the innocent did suffer that the guilty might be relieved from pen. Socinians hold Christs death to have been of the greatest

importance. The Salvation of men, as, & sealed his doctrine
The injustice, if any, does not consist in an individual suffer
the Penalty of a Law he had never broken; it is equally just
if he suffer the same thing without any regard to Law. If among
men it is to be unjust to inflict on an innocent citizen a pen-
alty he has never incurred by transgressing the Law: if so he equally so to
inflict the same, but on any other of. & in whatever way the
advocates of New Theory can vindicate the righteousness
of God in inflicting inconceivable sufferings on his own Son for the
Salvation of men; on the same principle we can vindicate
merciless sufferings. The M^y. ought to be found only in the mouths of
infidels, as it lies against the whole New System. Think then
I rec. the doct. of an innocent person suffer for the guilty, as a
truth of God, simply, bec. he has revealed it. I am fully
persuaded that the system wh. exhibits Christ as taking
the Law place of Sinners is by far the most reasonable meth-
-od of accounting for this transaction in the Div. Govt. and the
only one wh. can do for such an event as the Death of
Christ with its attending circumstances.

2. Is that Christ did not in fact endure the
Penalty of the Law incurred by Sinners; bec. he did not
suffer in duration nor in kind the Pen. wh. the Sinners
must have suffered, and in fact does suffer when the
sentence of the Law is executed on him.

This has been much relied on by Socinians &
set forward by Advocates of the New Ministry. I will
perish to mention only the most satisfactory grounds of an
answer. The Pen. of a Law may be the same to thou-
-sands for a certain transgress. and yet the degree of pain may
be very diff. e.g. a thousand men are condemned to suffer death
or imprisonment or exile; the sentence of the Law is the judge
is the same to all; but perhaps one two exp. precisely
the same agonies, or the same degree of actual pain. How
diff. the fear of death to the timid and the brave. And so also
of other punishments. One suffers loss of Liberty with Composure

another is overcome with sorrow - yet the penalty of the law
is equally borne by each. Every thing that operates on an object is
modified by the nat. and circumstances of the object. Some things
with blows equally forcible on the clay and on the wax, but
the effect is very diff. In some fire one thing is consumed speedily
another slowly. Thus in the infliction of the Pen. of the Law. The pain
threatened is the same for the same offender, but the feelings of
the sufferer may be exceedingly diff. It is therefore not nec.
for those who hold that Christ endured the penalty of the
Law, to show that he endured the same sort of sufferings as
those for whom he suffer must have borne. Some things
in the Penalty of any Law are essential, others are incidental
And if there may be and is a diff. when transgressors themselves
suffer for their sins (for probably in both motives will have produced
the same kind of feelings) how much more must the Penalty
of a Law be modified and changed as to its species, by
falling on a Subject who has never transgressed. Still the essential
parts of the Penalty may be the same - the same as, in as the
honor of the Law, and the truth of the threatening, are concerned.
When the Penalty of the Divine Law is removed in perfect
justice, and if the Law admit of the vicarious sufferings of a
Subject of diff. dignity from the transgressor, justice not only
admits but requires that a proper regard be had to this Christ
in the infliction of the Penalty. In an army if an officer
of high rank sh^d offer himself a Subject for a private - a regard
sh^d be had to the rank of the sufferer. This is actually current
practice in exchanging prisoners of war. But if the object is the
pen. of vic. suffer. as commonly held, insist that this is not
a vicarious infliction of the Penalty; if by literal he means not
the identical blows and length of suffer. we admit it most readily
But we still insist it is the infliction of the pen. penalty
in the very form of the Law modified as it ought to be in
justice, and must be in the character of the person in whom it
is inflicted. Since Christ being a person of infinite dignity, and, in some
all moral excellencies; when he, since himself under the Law

... is such a curse need not and. not to be suffered as
long and as common or feel the same specific pains as the innum-
-erable multitude for whom he died. But as the law denon-
-ces death as its penalty he must - and in apportioning the
pains he must suffer from all sources, infinite justice holds
the balance. What we say then is that the Penalty of the Law
of God, on the part due to sinners, fell on the head of Jesus Christ.
And this pen^y being originally intended to be an expression of
perfect justice or righteousness was most nicely accom-
-modated to the dignity of the Sufferer, and the nat. of the case.
That the Pen^y of sin is eternal is not an essential attribute
of the Pen^y of the Law; but the soil of sin is such that man
cannot exhaust the Penalty in a limited time. But a divine
person may be competent to accomplish in a short time
what man cannot. All objections to Christ enduring the
Penalty of the Law, derived from the Nat. and Superⁿ of his
torments are really of no force: only admit that Christ may
stand as a subst. and in that capacity endure the penit^{nt}
and the results must in justice be such as is represented in
the Gospel. The Penalty on such a person could not produce
the pain of remorse or despair, or of remitt; which cir-
-cumstances arise out of the mor. Char. of the sinner, and
are merely accidental - nor could he have been confined to, pub-
-lic penit^{nt}. ∴ the Suffer^y of death attended with extreme agony
of body and soul; with the pains and sorrows of a whole
life were the true and only way in wh. Christ could
endure the pen^y of the Law. Some may say: this is precisely
what we hold, that he did not endure the Pen. of the Law lit-
-erally, but Suffer^y what was an equivalent for it. It may be true
times on the point in what lang. we shall speak of the Bath
of sin. In this view of the subject I will say that an equivalent
for one Suffer^y is easily understood. We may say with propriety
that in the eye of the Law the Suffer^y of Christ were a full equivalent
for the everlasting suffer^y of the redeemed - the transgression and
on some respects specific nature were important; somewhat

to understand, ^{and} ^{the} ^{idea} ^{of} ^{the} ^{law} ^{is} ^{to} ^{understand} ^{know}. Suppose we
use the phrase an equivalent for the Law, notwithstanding which sound
- the penalty of the Law is an essential part of it - then can we have
an equivalent for the Law or its penalty. We might as well talk of
an equivalent for truth or justice. If it is possible to have an
equivalent for such things we might admit the expression.
Any suff^r endured without regard to the demands of the Law,
can never be an equiv^t for those demands. If suff^r's assumes
any purpose it must be of satisfying that Law. If the suff^r has
no relation to the demands of the Law, they may assume
other purposes conceivable but cannot be equivalent for
the execution of the demands of the Law.

3. Objection much insisted on is that to suppose that
not liberally suff^r the Pen^t of the Law, is to continue a kind of
Communion of Moral Char. with the Law, and those for whom
he died. The Sins of his people, say they, were so laid upon Christ
that he became in the eye of the Law the Sinner & was punished
to the full amount of all that demerit wh. was attached
to the Sins of all those who shall finally be saved by his blood.
But this idea involves a "transf^r of Character" If
men engaged in Controv^{rsy} will allow themselves to attribute
what opinions they please to the System they opposed, Controv^{rsy}
becoming easy and useless business - only to make a
man of straw, and then run him over. Whoever heard
of any Sound Theolog^{ian} holding that the Moral Char. of Sinner
was transf^red to Christ. Paul is seen to come as near as any
writer I ever read. He says Christ was made disformis, i. e.
sinners? id est who knew no Sin This of. then does not
touch the System I defend. Some old Divines indeed were
accus^d to say that voluntarily took upon him the Law and became
liable to its demands (wh. Paul teaches as clearly as words
can convey); and so that he was guilty of our Sins. But
then they used the word guilt in its prevailing theol. sense of oblig^{ation}
to (Comm^{it}). But a Transf^r when the word came to have two meanings

... was unambiguous, and ... of land aside
See Biblical Repository Vol 2 (1830) p. 436. Vol 3 page 414.

4. Another Obj. is the old theory destroys all our views of mercy in God the Father. The Writer who makes this Obj. informs us that as to this Obj. the Persons of the Trinity are ^{not} harmonious in their feelings re^d man's Salvation. The Father is the guardian of the Law, and says it would receive no profit for Sinners - He knows that Calumnies was ever heard of who did not attribute the Salvation of the Elect to God's electing love? Whence do they ascribe to God the Father in the economy of Salvation.

5. Next Obj. is that if this theory be true then there is no grace in the restoration of Sinners to the favor of God. In answer I observe that if Salv. comes to the Sinner as an unmerited or un-merited favor - as to the grace of it it is the same whether it be procured by the sinner for a price, or be rec^d by him as a gift. In the salvation of the Sinner there is free grace in the election of the Father; and free grace in the Son's Voluntary, unobscured, and free grace in the regenerating & Sanctifying of the Holy Spirit. To the Sinner it is all of grace. If we had provided the Sanct. instead of the Law given, then might have been some ground for this objection. But when it is agreed that Christ is the gift of God, and was sent thro his love, and that the Sinner has no merits - the Obj. falls aimed? to the ground.

6. Another Obj. to the vicarious suffr of Christ is that on this plan the death of Christ is being no accession of happiness to the Universe. This Ob. is and strange as new. It relates only to the Gethsemane plan & will not be discussed here.

7. The Last to be noticed is that if Christ stood as a Substitute in the place of Sinners then upon every principle of Law and justice, they whose debt is thus fully discharged have a right to an imm^d. release and... the Law cannot condemn any for Whom debt is paid. Here again I admit that if the Sinner himself had provided & made the plenary satisf. to the Law w^h. has been made by Christ, the Conseq^{es}. mentioned in the Obj. would follow. But case is far other-wise, when

this satisf. is on the virtue of a contract - not on the
Father and the Son. In such a case the release must de-
pend upon the rat. of the Court. If it were agreed that altho a
full satisfaction were made, if it was he set down to the
a/c of the Sinner until such time he was led to believe in God
tho the Satisf. of Ch. will have no effect on the legal con-
demnation of the Sinner, until that stipulated condition be
complied with.

New Theory.

II. I undertake to show that upon the new theory the death of Christ cannot
be consid. an at. with any degree of propriety; and that it cannot
answer the ends of an. At. wh. have been attributed to it.

1. The doctrine is that Christ did not suffer the penalty of the Law
or make any Satisf. to the Justice of God for the Sins of men.
It is true that while some of the advocates of this theory say that
Christ did to Satisf. distrib. justice, they hold that he did satisfy
general justice. But by this they mean no more than that the gen-
principles of the Div. gov. required that such a sacrifice should be made
before sinners could be pardoned. A late writer says "there is a third sense
in wh. term justice is freq. used, and the consideration of wh. will
lead us directly to the Nat. of that Satisf." Wh. Christ has made for
mankind - we mean what is commonly called general or public justice.
In this acceptance it has no direct ref. to law, but embraces those
principles of Virtue and benevolence, by wh. we are bound to govern our
conduct, and by wh. God himself governs the Universe. This was
sufficient to show that God might be just and righteous; i.e. might do the thing
that was just and expedient, and at the same time be able to justify
the legal obstacles to mans salvation was removed by the death of Christ.
Again the penalty of the law was not strictly speaking inflicted at all,
for this required the Sinner. As Christ did suffer - the relation of the
sinner to the Law is just the same that it would have been without an
at. etc. Another says "The justification of believers is not a
justification founded on Law and distrib. justice. It is an absolute
pardon, an act of mercy-grace. The at. was not a legal forensic
transaction, it was altogether extra-judicial or out of the ord.

... legal procedure - an exception to a legal procedure in re. to believers, a display exhibition intended to impress creatures."

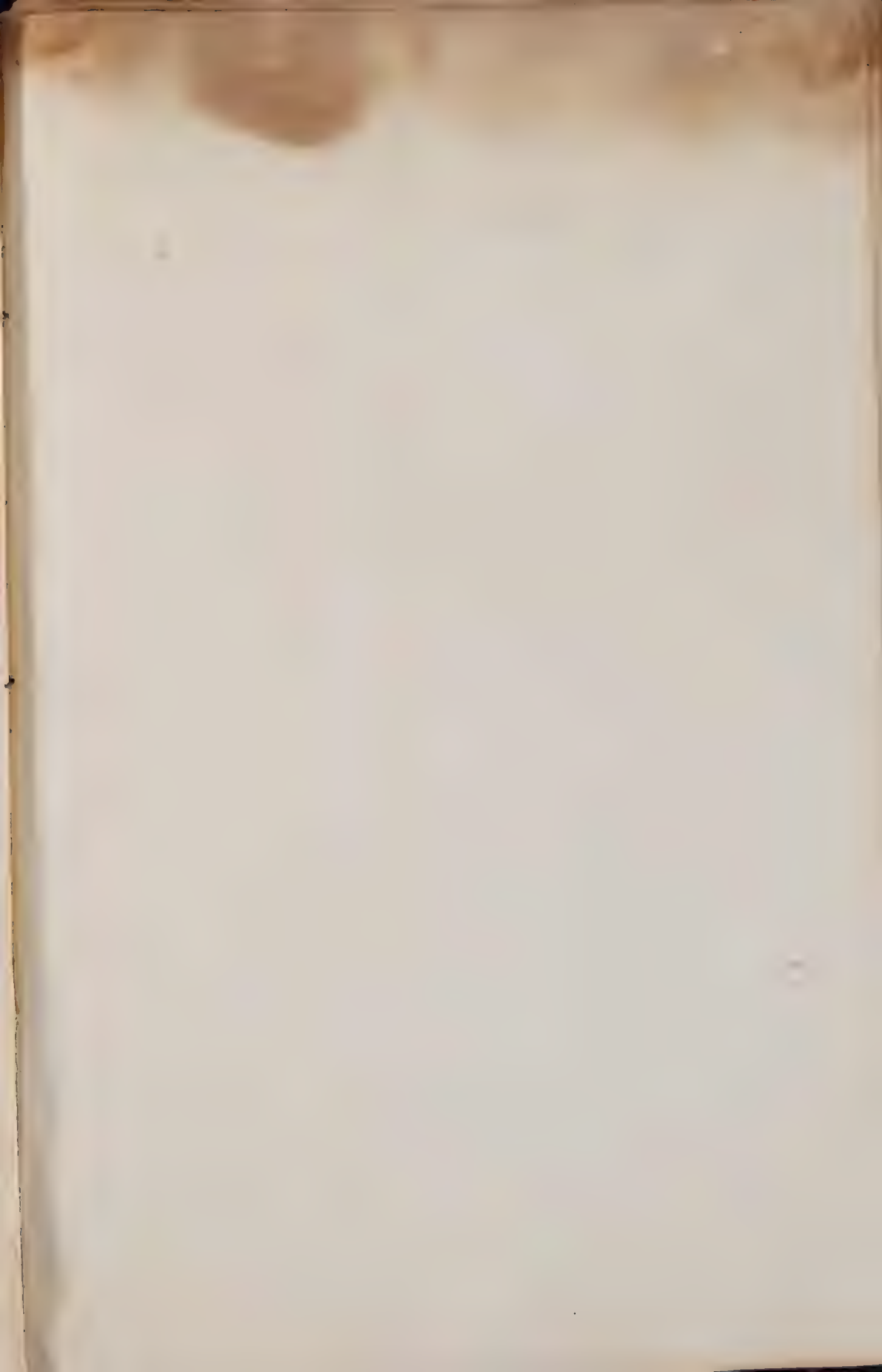
From these quotations easy to learn what the new theory of Ch. is. To render the matter plain to every capacity, the following statement may be useful. The law of the Sanction of W.L. is that has been violated by man: the penalty has been incurred, and the cross hangs over the head of the guilty transgressor. This can be inflicted on none but the sinner for whom only is provided. Justice does not admit of another taking his place and suffering the penalty in his stead. Such a satisfaction to the law is impossible. But God can pardon the sinner without any satisfaction. provided something is done to prevent the evil consequences of such a pardon to the sinner. & to express his disapprobation of sin, and his determination to punish it, as strongly as ever has been done; the liberal infliction of the penalty. Such a service has been found in the death of Christ. By this all the ends of the law of sinners can be answered, a way is opened for pardon of sinners: in this transaction, had no relation to the Law, nor is it a satisfaction to that, which W.L. requires the death of the sinner. "It is merely a governmental transaction" "It is extra-judicial" "It is a departure from the regular course of justice" "It did not satisfy the demands of violated law, nor did it cover his sin: for the pardoned sinner remains the same guilty creature that he was before." As to this theory the law never can be satisfied: its demands can no otherwise be answered, than by the sinner suffering in his own person the penalty. The violated Law holds him personally guilty.

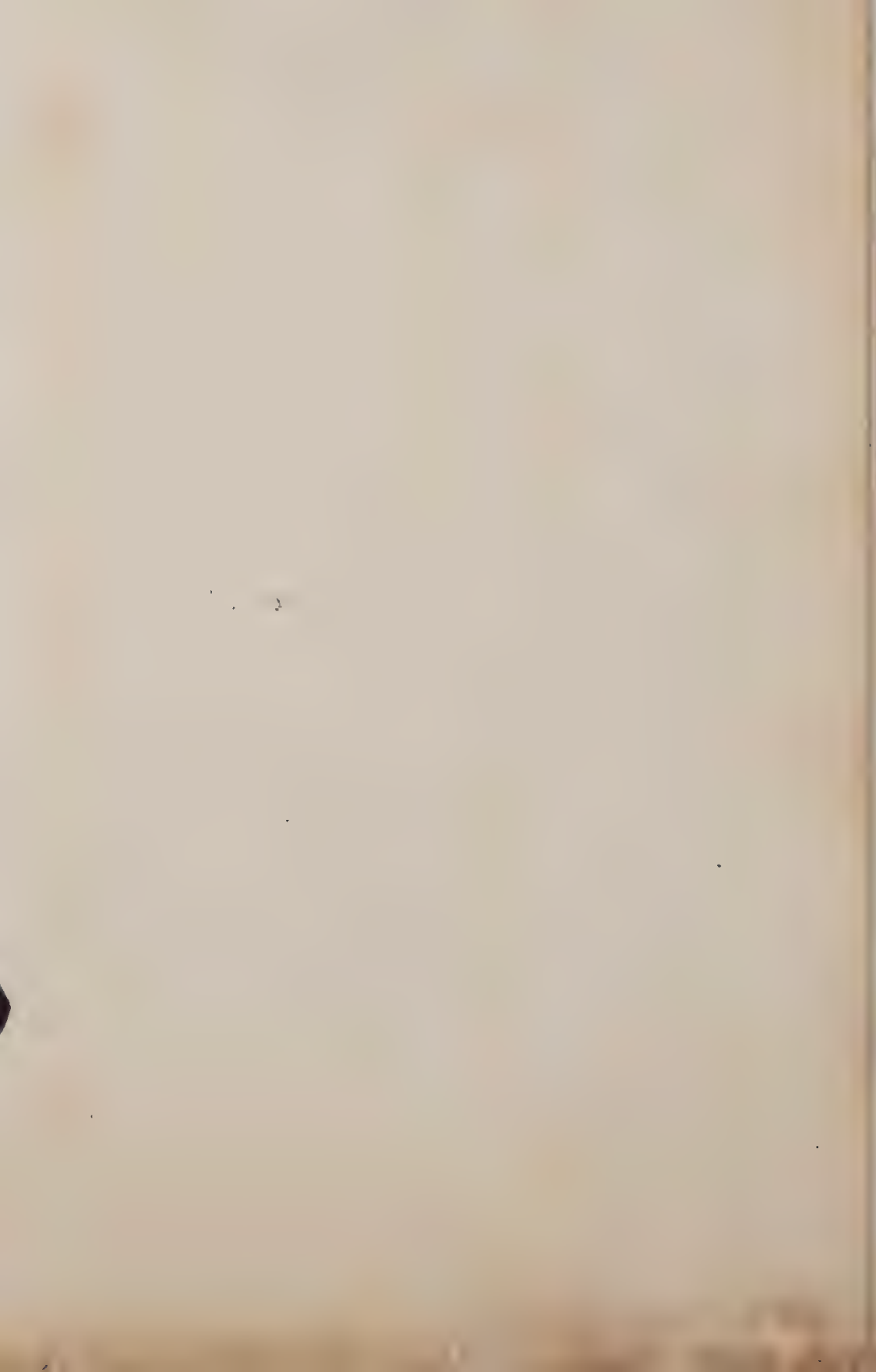
"When once a creature becomes a transgressor, of its demands it never is satisfied nor can be with any thing short of the full execution of the threat" pen. on the transgressor himself. What Christ has suffered has no effect to satisfy the law, or distribute justice. The claims of both remain precisely the same as if Christ had not died. The above is taken from two writers Beaman & Munday who have lately printed. The only doubts remaining arises from Cautiousmanned in W.L. they have expressed one or two points. While they deny that Christ by his death satisfied distributive justice they say he satisfied distributive justice: and in denying that he endured the penalty of the Law they qualify it by saying literally. If by satisfying guilt &

not punish. ¹⁾ ²⁾ whom justice only. ³⁾ can, that it was not the ⁴⁾ demand - that pen. in his death did
not light on the person who was bound to suffer the penalty of the
Law; or that he did not endure precisely the same sufferings kind &
duration. wh. w^d have endured of the offender - But that
the Claims of Justice were Substantially answered by his Substitution
and that the Law - the the penalty was not lit. executed - was
got completely satisfied by the suffer of Christ - then the difference
is inconsiderable. But if general justice has no direct ref.
to Law, as they say, that it is merely doing that wh. on the whole is
expedient, and that Christ was not released from the demands of the
Law, there is then a great diff. betw the new and old Theories. May
not "g" into arise here - if Christ's death was not designed to satisfy
Law and justice what purpose did it answer? The reason why the
Sinner must suffer is bec the justice and truth of God require it:
bec. he has violated a Law the Pen. of wh. binds him and to satisfy
But if the suffer of Christ have no relation to Law it is hard to con-
-ceive how they can answer any valuable purpose: neither is it
easy to see how they can be of the Nat. of an at. wh. is a satisf.
for an offence committed, made by the person himself or another
in his behalf. in much as a sacrificer. In this case Christ by assum-
-ing our nature, placing himself under the Law, dying in our
stead has made adequate satisf. in all that is intelligible - wh.
if the death of Christ be separated from all connexion with Law
and justice of God it has no intelligible meaning. Suffer-
Suffer expresses nothing in itself. Before we can derive any
information from a scene of suffer we must know why the person
endures the pain. If for his own sins we see the rule of Sin
and justice of God: if another suffers for his sins we see the same
thing. But if an innocent person suffers, and not for our sins
Sins we cannot tell what to impute to it: it will create a diff.
respecting the justice of the go^d of God. If Christ suffers in Sin as
the S. S. teach, it was to satisfy an offended God. bec. there is no
other way wh. can be taken of its utility or efficacy. When
advocates of the new theory attempt to show what ends the suffer

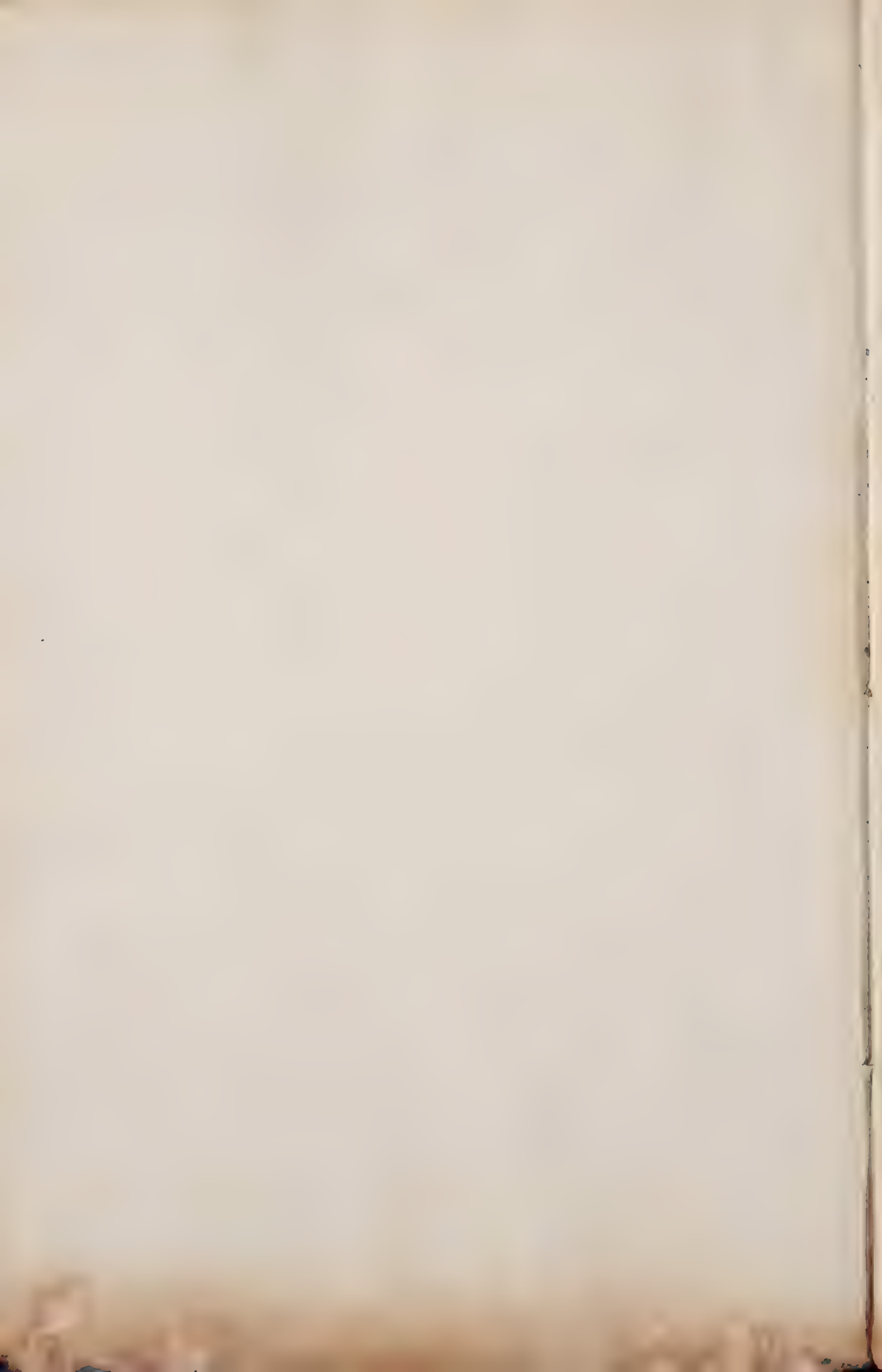
... to answer, in the *Metaphysics*
of their system. Dr. Murdoch considers at Danvers. a new
Symbol' intended to make an impression on the feelings of
man: & that it will make this impression bco. God declares
this to be its meaning. Why that Symbol sh^d be the death of the
Son of God - why suff^r at all - no reason has ever yet been given



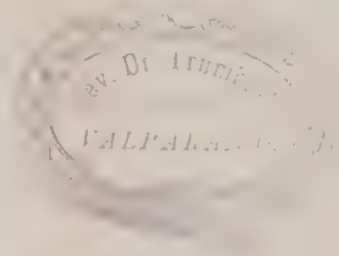




Notes & sketches of Sermons &c,
S.S.O.



God is one - Unity - One is one as indivisible, infinite, God as
one. 1 From Works of various origin - one or more,
cooperate this arg. has its insight but not conclusive.
2 Nec. exist. proves can be but one God - but our essence
can be nec. etc. 3 Perfection. if one and there is a power
but some inf. power - one cannot limit perfection. the other
must be equal or one inferior, Garrit. Scholastic Arg., if
some must differ with diff. must be - and a other to defect.



God is one - Unity - One is one as indiv. galled, God as uni
but one. 1 From. Modes of nature's being - one or several in
cooperate this exp. has its insight but not Co.
2 the. exst. princi can be but one God

can be nec. exp. 3 Re. he. o. s. of one and.
but some ing. princi²⁰ one cannot think of condition the other
must be equal or one inferior, Garrit. Sololacke. And
Equal must differ the diff. must be and a other to be it
to be a being One of God & evil One. One
- consistent & included in the same. exp. at
co. common connected with

similarity of Persons. Altho. are not diff.
1 you to say merely common
line; as in the own Sp. between Power & knowledge
Unlimited, immutability & immutability. we had & not
Rational anal. between Power, and Omnip. & Imm. in the
P. and Omnip. 2. Imm. & Omnip. the diff. is the
the immutability in Holiness as in Power & Knowledge
relation to

1. unity of - Composition. One with others in unity
but not a unity; it is to be understood that the
Union between God and the world, and Omnip. and Imm. is
a Sp. intelligible all - but not extended (as in the
not only to the world but to the S. & I. and a.

nothing. exp. from reason. Later as to the created things
Conf. to be a unity alone. Conf. to be a unity alone. Conf. to be a unity alone.
& nothing can be said of
a unity of

the Universe. By negation God is neither included in,
nor excluded from any part of space - Spacelessness, whether

As a part of Denial - i. e. neg. as 2 diff modes of Denial

relations to God, in ref. to Creatures; when S.S. speaks thus in ref. to
us as speaks; not the purposes but the acts in them, he defines
in D. to Create world & in time did it. The Cause concerns of
Duration without Succession; Watts says It. Den. How are
all events present to Gods mind. In other words if God co-exists with
all things all time co-exists with each other; but he says Gods

for better, than now defective - surely does not for worse
have view a difficulty in ref. to Creation; but ans. from

Knowledge diff. from intuition he sees things as
they are; one dimension of observation and inference.

Another Answer. God Prescines - these are distinctions & refer only to inference - In fact, both, God's foreknowledge & His prescience are the same thing. Prescience is a knowledge of things as they are, & foreknowledge is a knowledge of things as they will be. The only difference is in the object of the knowledge. 1. If we say, God knows all things, we mean that He knows all things as they are. 2. If we say, God prescines all things, we mean that He knows all things as they will be. The only difference is in the object of the knowledge. 1. If we say, God knows all things, we mean that He knows all things as they are. 2. If we say, God prescines all things, we mean that He knows all things as they will be. The only difference is in the object of the knowledge.

Wid. of mouth diffus Wide means to wide ends

The will of God - Volition is an act of will - in men
ambush. Will = all affections and feelings, when heard & will
restricted in virtue of will. The purpose is an attribute.

Ultimate, conscious of his will as one determination, no
oppos. to any change wth. to his imperfections

consequences, Ammirans Soc. Remonstr. re being this,
and permission

Deception aff. commanded to do; No. not to do
his Deception will affirmativ cannot be in conflict with
Same as Dec. & Deception.

Absol. and Conditioned, does God will to save any
man is Absol - tho a sense in the conditioned, Saker.

wh. so he is inconsistent with his independent
Saker. God will to depend on man, and this cannot be
if Absol. indep^{at}. or opposed to his will being eternal;

whose conduct he fore saw, & reflection on his power
for purposing to save a man, and not saving he. counting
same as Dec. & Deception - then all rights.

Deception

So much misery in this world, why? he c. of sin, but why
 sin? I know God is not prevented; w^{ch} limit him in power.
 The only cause of sin is the will of man, who is free to
 his creations acts, hence we pray hence he governs

One exercised faith of mighty power of God

and not have the rights - as in case of Parents, of their
Superiority. No limit some in his own perfection, none out
of self or not make themselves happy & yet miserable

Omnipotence of God. Non-fulfilment of threats, they are always inflicted
in the sense intended - Irish Parents died in one sense.
death signifies pain, & they were punished immediately loss

How consistent with desisting reproaches to repent, when
has power to secure their repentance, but does not use it
there is a difficulty in our mode of view

1. Declaring of what is agreeable to God. 2. Duty of
4 What ought to move reasonable creatures, 5 Not odd
to a B+C as reproaches, but the adapted means to real

Holiness. All moral excellence & purity of all manner

Third being - Three and one - Differs from Trinitarian. There is
Sole idea - "three and one" of the other.

Substance and Essence - esp. ~~that~~ ^{What} N.Y. & Q. 'ent,
Substance and Essence. Substances made of essences

Substance equiv^l to essence. Substance mode of existence
These words arbitrary. Sometimes substituted same as Substantia
υποστασις same as Personae - subst^l to υποδογμα this is
primary in N. T. Substances; the ground of Confidence. Exph. image
of his reason υποστασις arbitrary to analog. sense of word & unite
Meaning & Substance. Early 4th unitas not one hypostasis in God, but
syn^l mode of exist - Person; hence non-rignt.

When English & Wayne say, found to use, Personal
monism is shown to be; then is found for this in Godhead, as
these terms are used; many are content with this alone
& commonly individ. substances of a rational nature,
meaning what Leibniz by itself aligned, are de substantias;
individ. complete in itself and indep^t.

National Nature - intelligence, Brutes & Inst. things never call^d persons. Lang. S.S. justifies this distinction of Pronouns, for in use of them intell. involved

Spicovobius Same essence *Spicovobius* similar essence, ^{not}
not in com. of these myriads and also *metastasis* sp. X.

Adopt or propositus - B. W. one person deciding for & the as
Partent of father - filiation, prop. of Son. Division of Sp.

1st Join of substantial whole substance of Father to Son, hence called a 2nd 3rd 4th emanation wh. now rejected; and principle used - and sp^{ts} whole s. b. t. from Father & Son.

Subordination of Son to Father, and of both to God he
desires him; but Son never sends Father - there are facts, which
we may not be able to go far, but facts.

Why 1.2.2882 used, using since f. Order in wh. named; or
in fact already refers to that further sound(?). Not official terms,
but eternal relations of these persons; not diff. names of

same person. Differ in their works

What one does all & to do hee. all same essence (?) not so all
hee. not incarnate; all concur in works ad extra Creation
Provd. & Redemption, mostly.

Essential to doctrine of Trinity 1 One God, one Divine essence

2 Father & Son & Holy Spirit each God, three not more qualities, nor
names of same. 3 in, joined for Prov. 4 The equal. in
glory into Father sends Son & both Sp^t - these Substantial Doct.
and further is beyond our reach.

In God same numerical nature - but in men
same specific, but not numerical nature.

Heathen Religions old Maxims relig^y. early
Egyptian; and Platonic - got whether a domination of
truth or workings of mens minds. Scholastics tried to
prove p. Johnson; I tried in Scotland - some reformers
Dubane. 2^d Son Conception etc. father joined of self.

Formula of Bapt. bapt^m into name of any one is to
be bound to him - hence three names not mere attributes
also Personalities. Father is a person so Son, S. Sp^y; also
equalities relationships to the one same as to the other.

Apost. Benedic. one of Persons sac^t is addressed
in petition, from whom blessing may flow. Cant
a done artist. or some type - I. S. meant mention of
same to Divine Person, and something asked God alone
Our Lord. Baptism of Son - thus more distinctly
person. I also and Sp^t. I will pray father to send spirit.

1 Cor 12 Enumerates of gifts &c.

John 8. 7.

9. ^{and} me. not in the manna. nor in me. Omissions nor
quoted in early fathers. I have in Complutensian 80. 1st all
ed. under divine faith, only p. 518 of the manuscript
Such passages not many found, but we can-

now Father is God Son is God It is God - all limits of
the Doct. can be pro-ved to rest on feeble ground

It is in O.T. without N.T. Shd not seem if, but remarkable
how many traces can be found there when Doct. first
sight. Plural names & pronouns as we make these
may be exp'd by Plural Majesty; tho not used this was
in use. Threefold use of name Lord in Benediction
and in Isaiah - not even confines the doctrine of East
East South. I will save of them God Jehovah. My throne
& God. Jehovah sent him from Jehovah.

Bringing out of Egypt Jehovah and his Angel who
was his Son - call God of Abraham, Divine worship
2d Exod. Jehovah he is named; he led them, Jehovah
led them

son disting. p. Father than any son. Son antec
a Son is son, might God - whose going p. or old -
all these taken together great weight.

But if Jesus shall go to try p't. until p'to, God, send out
p. on high - represented as an agent.

My Father, new generation consisting with Reg. in existence
not a personal attrib. Father not self ex. separate, even
Son.

if our things identical with same a third thing identical with
each other

Again obj- from incarnation, Divine essence of Son be-
incarnate - beyond our comprehension; seems
same as say same nominal essence he did not
become incarnate; can only say there is such distinction

Origen taught - Council of Alexandria condemned at Nice -
X a creature not eternal

3 Sents 1. Frick of Cr. beings and by heres
Semi Arians Eternal, but not self-existent or unsept, not
of nec. act, but of mind - many orthodox, fathers held by act
of necessity as that of mind

Satellins - Persons, Person in God - emanations from
God, part of Divine nature in Man & .

Criticism - three Gods distinct - two extremes Unit &
Subordinationism

Fundamental. See if sometimes we are idolaters &
if sometimes not worship the true God - May God know the
only true God; object of worship found difference in
religions. Whole scheme of Redemption
false, Red. unintelligible & absurd. By Depl. we
properly believe to Acknowledge Xst as God.

Joc. Chm X. is a mere man - early Centuries
before that than held of - Throdotes in 2nd Century
B.C. X. highest Created Being, creator of world
Common Doctr in all ages - Truly God, in
essence and power

O.T. Jews looked for a human Messiah - but would
they thus mistake? He must have O.T. teaches his Divinity
and that they erred in other matters, besides clearly
taught he was man, and this may have misled.

How poor Exhorah of O.T. is 2nd of Trinity, wh. in
X appeared 1 in N.T. 1 Cor 15 Father was under
cloud - rock was X. Let us not tempt X as some of
them also tempted - naturally man, X.

Isa 1: 10 for Isa 102 descrip. of Exhorah, just applied to X.
in Rom... proves every knee bow to X, by text say. Exhorah
2 O.T. 262 Exhorah expⁿ on term Son of man, of Nat.
then of Divinity, bless^d put trust in him, and who
put trust in man. Pa 45. plain refers to Messiah
and is call^d 'a lehem' enabled by some; tho in vocation
for most Nat. & so in all the versions. Isa 110 P. 1
on my Right Hand, Savior used it to nonplus the Pharisees
who not nec. suppose Div. Being in Superior. to Div. - but
he is call^d 'adonai' wh. means Sup. God.

Isa. 9 Soc. Say mighty here, instead of mighty God
but admit Nat. so another version, so next Chap same
Expⁿ. And Evnt. Father equally hand.

Amos 5:2

Onelachis 3:1 I come to his temple, app. before the temple
destroy^d - for all this app. Exhorah was the Logos, his
promise of new dispⁿ.

St. J. Gospel of Matt. and Luke I see sent before
face to him many to L^d him God, Matt 10.

Brought Mirac. in his own interest; power;
Parable in ref. to judg^t - he w^d send forth his Angels
and gather his elect; all nations gath^d before him.
unp^red^d how ye to see; and very difficult to reconcile with Matt
Matt 28. All power in heavⁿ & earth given to me

As Father lives in se, so Son in se - in both passages
same expt. v^oo o not term of nature, but person
given power as a David o^o πτοο, same when
said God hath exalted him & given a name above
every name.

John 1. Logos 2 ways to explain 1 grammatical
abs. for concrete spoken of, or great Speaker
2 Historical, w^d & corresp. Hebrew used analog.
to this - Distinc. made in O.T. Face, image word
Apoc^a. word of elohim & elohim disting^d betw. s. & i.
interchange, this more clear in Iargurus
Chief force rests on ye he existed.

Was God, distinct is affirmed of the Logos
3^d name work of the 4th name in him was like; 14th name
such as "belong to me other than the only begotten Son
of God. 18th name other words, he only being has the in-
-med. knowl. of God.

Ans 5:18 I see ind^l him to claim equality, & did he
do away this divⁿ - he said his will same as the Father's
and claimed equal honor with Father - thy soundest
and w^d Stone him

Ch 17. Before world was meaning from Eternity.
Before Ab. was a son.

Luc 20:8. Thomas Exclam. suppose as men now
say my God, such not once used in Bible; again
Luc 5:2 Ekhorak Elohim mean & he so employed
of a Jew; καὶ ἐκείνους mean exclaiming.

1. Luc 5:20 2nd what ἐκείνους? & hec. nearest anteced;
ἐκείνους applied to; St. Life also.

Revelation 2:23 First & Last med elsewhere out of God;
αὐτὸς ὁ κτίστης not just one created, but principium
as God is call'd in Apoc. books

Rom. 9:5 & or hec. most nat. to nearest belief,
ἐκείνους wd be used

Acts 20 Ch. of God wh. he purchased - then ready to
εὐαγγελιστὴς & ὑποτάκτης, Lat. Pass. Lat. Omission. later Syriac
2. Gk Manusc. older Syriac Capt's - for ὑποτάκτης

1 Tim 3:16 Deus mortuus Mrs. and many fathers used
contrast regis is; next. must mean doct. strong phrase
J.L. 2: Great God even our Saviour Jesus has art.
and latter not; then Jesus & G. God & our Saviour.

Phil 2:6 Form of God ἵσθη must be assumed, means
manifested God; and was equalit - not as they so
imagine. Claims; so to be sagely sought οὐκ ἐκείνους
but his is, humbled himself Col. 1:15-18 & doct. image
of & creator of all; Ruler of all: & head of all
images - εἰκόνων, being what God is & shows to creature

First born most probable, best sup. hist. he gotten before
Creation - then proof of this Divine being, all things
created in him. Before all things created, in
him all things subsist. Fullness - every thing in God
was in him ἵσθη actually; or in form of body in him
1st L. 7:16. 9:14 St. Eph 1:11. Eph of 2. 20. 3:18 to ex.
he glory forever & ever

Work of Creation ascribed to X. by the Anians
a 2nd 2. ways being about. Divine as. Dec.
Creation is Gods work, and Creation of God.
the best

Also the Philos. beyond any Creatures power.

Work of Redemption. Rec. fr. power of Satan
raising from dead to Glory of heaven.

Work of Providence. X controls every thing &c. to apostles
if God will, if X will.

Work of Love nothing short of inf. knowledge
in our opⁿ we know every act of every being -
must be inf. if not infinite knowl.

Worship same Love, praise & adoration as
to Father.

Reconciled Father is greater than I, probably in
his 'economical' char. Did not know of
that day - same as might be every & thus

Word Son - diff. senses. Immediate and remote. Most
more remote same character - in disciples dependence
Men Sons of God all mentioned, as made by him
shall be true for a Son perhaps any sort of affection
With an abstract notion of Son of power
many power. Son of Belial, worthless ones, of Hell etc.
any com. idioms use in O.S.

Son of God singular used but once in Genesis
Abraham & Isaac so called; no where else in Gen. but
as a son is the meaning.

Miss. app. to L. 12c. Misc. Exception
2. Son of Nature eternal relation. S. Son of God
Patristic - mundane conception of Son of God
from the mind to create world. Says & records 5705 in
tense attitude; says & records 5705 in
with baseness - Prof. Stuart thinks to have this rel. in
with other Cent. but then thinks it is not. for it
injures

time meaning of Jesus exist. to God - Fatherhood
incomprehensible. By others not made. for all pro-
ductions is God against the Son of the Father before all
ages. Something, says it "from Eternity" - Son? all his
essence, not of our will - no dependence
arapovos

no part of Father gone, attached no change -
prior in order of conception alone
Essential ideas - amentis a principio mente, in
independence naturae, reproductionis
an origin not creation,

Foundation - is S.S. fact called Son in ref. to Father
Do not know that S.S. give any views of this
matter rather - there thro' say what is essential
in Sonship
Luo 5:26 Son to have
But, it is not so, as may mean & not so

2. Always split to 4. none

Col. 1:15. Image of invisible God πρωτοτοκος κτιστος

3. First Son of David - Cause of Virgin Mary's death

Heb. 1:3 By his Son - then describe Son as image of the father
Mutual Superior to angels - because a Son.
5:8 Tho a Son, partaker of Div. Nat., equal with God
yet learned obedience.
Objections. 1. Contrad. of terms - Ans. 1 We deny their
Conception, as to any idea of Priority - 2 We don't press the
Explanation too far.
Objection 2. In consist. with his sup. Divinity, God is an et
et, but if a Son, he is a Pater. Ans. Deus is a sen-
self sustained being to God - Lead.
Objection 3. Term is applied to Kings - 2nd Isa. is quoted
but sh^d not be for this a disputed passage.
2 Kings Solomon off of special case
Thou art the x. Say Peter in one place, in another Thou
art Son of Living God, strong objection - but nothing in them
to prove official.
Objection 4. Stronger he is said to be made Son
if so the dispute is once - thou exptst I have declared, if this
is possible, then other pass. must decide; Romans may be proved
Constituted - here declared.
Acts 13:33 unfortunately transl. raised up again, sh^d
he must rais up - as in next verse -
Objections. 5. 1 Cor 15: this is an official station, not
Div. Nat. but of Son; but terms taken from his diff. oration
are applied to his whole person - Son of Man wh. is in heaven
Ch. of God, wh. purchased with his blood - Luke 1:42. Admit
him to call him, bec. of his incarnation. May still be
Son elsewhere f. other cause. He is never called
Son of H. Spt; hence Sacred writers did not mean in
this sense.

ΠΝΥ - mind breath - new spirit - remarkable fact
in all lang. and words of inspⁿ afflatus - perhaps some
invisible - source of power mind Soul, powers
of nat. Angels

πνευμα animal principle rational - Spt. of
meekness, wisdom - power wh. is wise, or meek -
on sp. wh produces meekness etc.

Not always for kind person of spirit -
1 persons under his influence - "By the Spt^o of Meekness"
2 His Spt^o Spirit Rom. 1 Cor 14th

Spt. breath of flesh - effect of Spt. in renewed man
So intup^d whether right or not

Applied to 3^d person - to denote relation
btw. persons - since father to Son; called It of, occur
So often ay. 06 - and not with other 2.

One reason may be author of hol. as he is
represented - again "Colendus" is meaning, bec. in
connec. with men - peculiarly ay. 06.

Spt. of God - May be of possess. to disting. from
Spt. of man, source sent of God

Spt. of Jesus same reasons - Spt. of his Son

oppos as to His nature - 1. Some, is
but an attribute - any com. Rationalist now para-
phrase for God self - or God powered

2. Many in Ch. maintained mere creature, of
Macedonius Constant. 381 condemn; other denied
his personalit.

3. Arius - Some doubt; virtus com. attrib. to him
was creat. creat. of the Son - the highest creature.

Some fathers even Origen - oppos away, decides creat.

4. Socinians - deny personalit - power ordinary
influenced as created.

Estab. intell. will opposed pass. in S.S. from this
S^o to know - to will. Can. gift as he will - 2 Cor. 13

almost any thing ascrib'd to him from it. His Acts
great teachers, if a person too long. more clear
C^d he used - Sp^t speakt expressly - 1 Cor^m 2. parallel
betw. Sp^t of man - a pers. designation - & Sp^t of God -
Select men act 13:2 whom I have chosen.

His Gifts 1 Cor^m.

His Office παρακλητος advocate, makes
intercession - plead on cause as above. too strong
reason if^d to say power of God, does all this.

Formula of P^rothesis - 1. arrae. of term
Sp^t with pers. terms father & Son - 2. or opa -
Being of Sp^t 5th. True Sp^t, shares with men - living
from God.

Selections - 1. S^t Paul 2nd. 1st in on vision of
attn. & power; meeting S. S. this is homeness.

2. Expositions - Bapt. with Sp^t. from only - grant a
person - copious Communication of his influence.

3. principal source from variety of use and signif.
sometimes not person, they conclude revised.

A Divine Person.

Names of God show last not his a^d man but
God, & Sp^t. Quoted from O. T. as said the Sp^t, with
change with 'God said'. Men temple of God
or cause Sp^t. w^d not not make us temple
of God unless he be God.

Attributes - Omniscience 'deep things of God' commu-
nicate with knowl. of God, as much as a man's
conscience is with his knowl.

Omnipotence 1 Cor 12:1. Dominion of gifts & give
things to fall. Son & Sp^t.

Works Gen. 1:2 of some great wind: some Power of
God: others Spirit of God - Context hard to decide;
only means Analogue of S. S. if a person so named

Then fair he is here meant - Danish learners he is said,
Causes to grow - depⁿ on his 'Car'?

Commission 1 nat. of the work, taking for granted
One theory of expⁿ - analog. to 2nd of 9 - not
up to 10 - 50 to be born of God

2. Working every where, sanctify^g. comfort^g and in
prayer - then omnipresent

Resurrection of the dead - Rom 10th into
also quicken your mortal bodies depⁿ on the living
die with Emmanuel.

Not shipped in Apost. Benediction.

Relation to the persons - Procession
Ex. necessary: essential emanation.

How, how & diff. p. Geneⁿ. 1 Generation, Similitudo

2. origin, father & son 3. Order Son 2nd & 3rd

Schoolmen said Genⁿ was per ^{sapientia} Dei - ^{amp} Dei
intell. Generation per Mod. Volunt.

Script^r - Sent by Father & Son, Sp^s of Father

3 consid^{ns} imp^d 1. who proceeds from Father. 2. one
true Sp^s, and assumpⁿ. denotes relation as Son

& Father 3. by Mission, by command counsel or
Emanation - two forms inferior - hence
Father out.

Relation to Soc. Contⁿ. & Schism betwⁿ Gr^{ks} and Rom. Churches

May be proved Sp^s stands in same relation to
Son that he does to the Father - same expressions;
Sent by each, take of things of each.

'Not speak of self' take of things of Father; if this
all unknown, w^d infer w^d proper Divinity - but if S. & F.
traces same person - not nec. interpⁿ.

Office - Father creation. Son ^{Redemptor} redemption. Sp^s regeneration
spec. Another principle or tr^{ad} of appⁿ
follows from of Substances - origin to Father
Son upholds 1st Perfects Sp^s I am in

and do

Decrees Collection. Thro' classifying & sorts
2 immunities ad extra. Transcending ad extra
act of creating, & per. & impore.

Decs. of God connect^d with reason. ess. decrees, as
with as states of mind - see no objection.

There is but one all ~~comprehending~~ decrees - with ex-
tending many consequences - eg. order of law. and
immunity.

no demand? it is better than, & better than the
no. think in that matter exceeds his acts.

and does not interfere with his freedom in decreeing
ad extra - every creation p. moment of exist^{ce} changes its
in immutation, not, & not free.

The Sovereign - as to counsel, this man will - reason
existing in his own mind; not arbitrary, this is
evidence in intelligence.

All things are included, all actual existence
and events, his creat. and actions. Decs.

Look into 2nd as. columns of heaven & in bal. grant
that man shall praise thee, remainder will exist in
I made all for self, even with a day of evil
if man then turn to him all things

Thir. Providence nec. suff. decrees - not going
all his creat. and actions - in Bible's vision has
x'head - presupp. his plan embraces all these.

If purp. an end. he purp. means to accomplish it
since when means acts good and bad concern
to a good end. to God's decree - as in effect
his about by his dec. and means acts as means.

From Prophecy. immolation of God's purp.
as to purp. & end - Ordⁿ of Distⁿ of Babylon - and

Jerusalem - all the subord. acts requisite to accomplish are dec. by him.

Abol. oppos^d to if conditional.
are not all events depending on Cond^{ns}? yes
some may be, but Decree is not.

Provincians - God has great imp. w^h in each
specific is cond^t; as to save all who believe -
if A. and B. believe, as the cond^t

Inconsistent with Etern^l - Dec. cannot be made
till every thing shall occur - Premise. If his decree
invariable - This says decⁿ on his creatures, & lib^{ty}
on his own will - Again if one supposes - If he
of all Systems chooses one, this must hold
thru^out. Conditional promises belong in
our view to Precept. rather than Dec. will

They are effectives - nec^y when used is absol.
certainty - Are all efficacious? Decⁿ - effic^y pertaining
to class he has dec^d himself to bring about, & his
own agency, create world cont^g soul sanctify^g &c
of free acts of men. Sinful under commissions -
Not of effic^y grace, tho' agents own acts.
This may be inferred from Nat. of God immutability
and power - Our Savior says I am S. S. to
be fulfilled; all w^h he says.

Gods foreknowl. gives certainty. nec^y must be
certain before known -

From all these things - all possible Systems chosen
w^h best suited his own purpose, whatever it is
might infer w^h have this inf. comprehension derive
fr. his

This Difficult p. fate - fate series of events
cause and effect to wh. God seems Subject
in an & necessary.

2^d c. with free agency - Abolition Ans. to
say only render certain, and not terminate on
Agent - Plan of God purpose Agent to act in Cert.
way at each time & acts on God cannot control
act of free agent, and he be free - While in case of
Free holiness agent is free where God efficacious
much more free in Sinful acts.

Decree only determines the certainty of an
event - now if may be certain & free

3rd Method - Two things may be opposit^e
of distinct vid.

1. No reject is irrev. 1. vid. is all can ref
on 2. The same take such
things as we cannot receive.

Fourth Method - Ann. Say act cannot
be rendered certain, but man may find action
some other way - with this Gods decree is inconsistent
but no loss of foreknowledge.

Efficient - analog. Some say eff. cause of any
volition creates it, & man; others lead & put self
to act by the influence he exerts.

How to show he does not eff. cause sin
1 Not cause of the act self 2 Not tempt man to sin
Position he creates act, puts him in Cert. circs, and
controls that shall not, inial, evil, but merals for

good - I he say he chose this system - this diff.
holds in all cases - even men for a night

Do not discount use of means. A man
uses means bec. Decs ad a p^rnt^d; or 2 Bec
God has comm^ded; or 3 Bec. has seen them
successful

God no more det^d who shall be saved
than who beamed, who sick or well; the
end is connected with the means.

Disputation.

Diffrent senses - one use all p^rced^r, another as
Cofm^d is destiny of human race another as to
Salv^d of elect merely. $\pi\pi\gamma\alpha\gamma\alpha\gamma\alpha\gamma\alpha$ whom he did justify
Call^d up to knowl^d meaning disputation - may be proved
it mean select, pre-decision.

Supra lapsarian - sup^r. Decs of Election precede in
ord of nat^r, dec of creation - dec. of glorify^g Self, creates
man

see sup^r. ord of Election a necessary, uncreated
man - either all 'creatables', or some creatables

He must suppose man existing by dec, before Election
Eph 3:8 Every thing depends on the course. more tho. in
th. than ingl. iron on principal verb 'make all men
know in order that'

Sublapsarian 1. In lone C. man 2. David his fall. 3
chose to save 4. send his Son.

In Childs 'Chosen out of world - fallen corrupt men'

Arminian order - 1 Create 20 min. to fall 3. 1800m all
men & give in grace to all - 5. 1800m all who rec. this
one Point diff. Subord. Election to Redemption
Second - Ground of Election - foreseen.

French Theologians same as New School -
1 Create 2 3. 1800m all 3. Provisions for salvation
of all men - 4. Election none is elected
Agrees with Am. Subord. Election to Redemption
Differs from - in matter of Grace, this Foreseen.
Old Calv. Throng Election precedes redemption
No real ground if we conceive of all decrees
as one act - and yet ss may Subord. one to other if x
came to same Elec, then Old Calv. is established
Election is Act of Father as fons or origo of
Grat, as representation of Godhead, in ss.
Vocations to Father

Which of Persons or classes - to same A B C D
to same beliefs, and undivided of indiv. being
Another view all Election in Calv not to the life
not indiv. nor classes of to Char. but to Ext. Privileges
Ground Foreseen faith & good works is Am.
Good pleasure of God Calv. Luth. In this or on
at all 4. as apprehended of the Sur. of faith - much same
as Arminian.

Epl. 'Chosen as in him' 1. This Am. text 'Thou son of
at 4.' 2. Luth. says evan applied. 3. Char of Persons Chosen
'who are in x. are chosen'

S.S. Prof - Personal, all times you are
1. 2. End to the life not of coming to holiness (But to
with if Bel. already)

Epl 'Lath Mus as with all in x - At he holy &c'

1 Chosen as 2 To be holy - inconsistent with Am. Theology
 bec. they say Chosen bec. holy. 3 g/c to his will & mind
 g/c to our faith or works

Selection betw Jacob & Isaac by birth - of his
cattle, not distinct in their char.

11. Electⁿ of grace, & walls on it - not of works
 Am. Thro' assents not gifts of good faith: proved from
 Eph 3. Sawd by grace gifts of God - To you given not
 any to believe. Again made believes

5. I am Ist whether a man believes sec. of
Epic. working of God, or of something in se. 1000

Apt from Act. of Chapl - faintly infers God decreed what
he does do - if he saw a man, he purposed to do it
if all men saw, not his purpose all sh^d be saved.

Fictions. - Most plausible in consist. with Gods
 impartiality - God may be Sovereign in reference to
 his fallen Creatures, seems Pauls Aus. Lament
 Corruption. Not unjust to treat men as to their
 Deserts - Culr. treats a probatio qd to Deserts.

2. Inconsist. with Protestant will all men
should be saved - this form of expression is used but
depends on sense of Protestant will wh. ambiguous - if
more prone to much Universal Salvation.

3. Objections to Calv. Doct myself and
 many agency friends have same wh. Paul had to answer - they or not
 might & appeals to Providence

4. Univ. Call of Gospel. ¹ Includes all
to accept of it. therefore no pre-determination to become saved
that some shall not be saved - Ans. by analyzing the
call 1 Same throne Bel. 2 Plan of Salvation 3
Duty of all men to comply. 4 Justice

Can Man be sure he is one of the Elect in this
present time, called - glorified - if cert. he has receiv'd
the Call of God - same blessed Pass. -

Calling and Election sure adding to virtues patience

Rebut. What more than Protection? tis a
Sovereign act - with adding Categorical and. - in any
given person is on a of his side - generally on by one
rather than another. Sor. of Election in Bib. the Rept.
Leaves none, Rebut. mind 1. But Permission
2 Pos. the mention of Divine office. 3 neg. view
Judicial Permission & withdrawing from & rec. with.
Most clearly in Rom 1.

Objection

§72 not ex ce proving p. nothing
Passage of faith-made of things not app.
on course of negation

Before world was. Com. mean. S.S. Matter.

Rom 4:17 omnip. be. calls things wh. are not as
the were, Com. interp. things not existing to bring.

Concep. of God as indep^t being - if
matt. exists indep^t to him, tis a limitation
of him.

Anti Pl. Philos. Plato two mind & matter
mind form matt. ex. - Aristot.

Gnostics Emanation more or less remote from God
All forms of Pantheism deny Creation
Others Ed. creation - not indep^t of will of
God, but as that of mind. o. ction of God
but with mind no the

In S.S. Cr. ascent to and to Son 1 Col.

Ans 1. By whom all made.

Passage of order & vision, this is re^d regarding God
of whom & of whom - These to be rec. What father
does Son does essen. Same, Ois. diff

Amans adu. & created, but also a creature
Perhaps not for that creature cannot create
old Philos. & distance betw & & non existence
inf. hence inf. power requires

But in S.S. Creation is the distinctive mark
of true God.

Mos. Acc. Genly regarded hist. of Nat
mythos or allegory - even suggesting figure
- in ref. to human origin - instantaneous
creation . 1 Part of hist. book 2. Vap. is
made to it in 4th Com. as hist. statement assumed
Let us light before Son created - got over
1. Some other Sonnes of light existing before - 2. Supposed
Son created when light created, re. in two ways 1. ap-
to appearances - when they would have been visible to an eye
on earth, enclosed in fog
2. 4th rule mof designations, or appointed for signs
of seasons

Minamuz - Hm. word expense & tyropan
ginnamutum, anct. that sky solid & star fixed come
now.

Diff. at extra. Esol. p. State of earth - man
only in alluvial - an. below

Mos. of Mos. 1. Draining days - sky no right to as-
- sunn be where rising & setting - at. not in Popl.
lower formations by. an. form. more & more com-
- plet. at. over at. s.

2. This refers to prep. for man - Some hold
just rise of this interval - then

3. L. O. Smith this only small part of earth's surface
unreasonable view.

Man's Soul not implied annihilation
const⁵ of man - Body Soul & Spirit - Mat.
all mat⁵ - other mind & matter - joined
their spirit principles will be - All Principles - Mat.
Similarity to God - intellect & mor. being also
hol. & immortal -

God's holiness enters into the image of
God - Being in image of him created him
altho God in knowl. & true holiness give
inference former image same

Man upright holiness - Beg God - after
his kind, as mor. being these holiness included

Dominion over Creation (as said let us
make man in our image, and let him dom.

1 Cor 8 Man image of God in sense of
authorit^y wh. woman is not

From God's mind & being. Man may infer
to be adapted to end of his Creation to
enjoy God.

Extent of this knowledge - to sup^{pl}. this
mind in infancy is wrong, if doct. ahead
of race he must suppose

life in Gen. giving names, knowing God, able
to use lang. and communicate his thoughts

Ch⁵. right. includes - 1 right reason
right apprehensions 2 right affections

Able to do all God requires & Body in
proper subjection - All this included in image
of God - and in 5 Rom. assumed in R. of holiness
before fall.

It is nat. & essential
that flows from -

Rom. Say man created, simple attributes of his
nat. Having no mor. char. good or evil
this rec. to this doct of orig Sin & regem.
Our nature is, all bod. desires thy call
Concupiscence - not sin in Adam, & remains
in the throne

Man was created immortal? much
in diff. Soc. most mod. ratio^{ds} day
bod. death conseq. of sin. Orthodox affirms
S.S. are sh^d die if sinned, wide turn but
includes this - and no reason for inflicting
is, always penal, if seen hof.

All men fr. Adam & Eve. Rom 5. 12
15:22

Our own existence
experiences - similarity of form structure
propagate own sort - diff in species or degree
to diff. in spec. of animals.

12th to Climate - will Caucasian become
black, or African among us - Aus. & there
influences as far as we know short periods
only - and au. do change. and in a thing
casual deforming or peculiar bec. of
nat

Principles of human Soul Three Prins
1. Emulated as bodies, introduced - Luthans
2. Overstated of souls, last Martyr Gailo
3. Immud. creat of God Calvinish & Rep^d.
Fa or Soul resembles Parents - Some say body
exerts influence wh. as for this
God call forth of our sp^t

End of Creation. His own Glory - to manifest
it to others; of? incessantly with index of God
since some exhibit of his glory in his own
view.

Optimism, greatest possible
amount of happ. Ob. of subord. holiness
to happ. does away all distinction between light &
dark - making consist only in prod. happ. and
dis. Thus man. Excellence in Creation
Thus impossible to tell a Priori on
a posteriori what was the end.

First Poss. world - two senses most
happ. in it poss. or best adapted to the end
it has in view, and thus we must infer
from his attributes

Angels

Heb name Ek ayys hoo means mere office
not nat. as to nat. they call spirits ריבון like
in King's Pt. Heb. whether called in Isa. Some
think so, being to be revered. ayon used regarding
4. Company most prob. angels ref'd to came in
Heb. Bible info as to Creation

Ch 1 Gen hosts of heaven - any thing in order, may
mean either; doubtful what so here

Job Sons of God shouted for joy at creation.
Ref. to their being prior to man - In Job when time
began, creatures were made - depends on interp
of 1. Gen. Con. of? were creat. during one of six
days, nothing necessitates that view

Heb all utter of sps. moral, intrins. agents
not called sps & Sat. Says sps not flesh & bones
& subject neither to hunger or thirst.

Knowledge - Excell in knowl.

Power, on matt. exec. Gods purposes Slaying
men Demach. Army - Savior Saps 12 Legions of
Angels how they operate we can't understand

Cherubim - styne of word doubtful
most comm. to be shown, spiac word. Another
to ride, portio Chariot of God. First named
in ^{2d} of fall guarding tree of life - sym. of Rationality
all angelology for Dark - strong refutation.

In ~~deph~~ ^{deph} over ark. Osa. God riding on Cherub
God manif. & means of them.

In Dark. fourfold face Lion or eagle Man
Symbol. of high intellig. & great power

Seraphim - to burn in up. to them
Great, off^{er} & means to consume. To be noble
Arabic word: Isa 6 vision of God, 6 imp. const. Uor.

Employment - Minister to heirs of Sab.
Facing God, and Exec. his purp. Mercy and Mercy

Sam. Spirit of evil appears, doubtful whether evil
opt or opt⁺ to cause evil, punish^t.

Ministration. Protect just, encamp
about them, giving Law: since evil opt⁺ have inter
with our opt⁺, analog. Good may.

Has each man his Angel? Then Angels
behold my fathers face - nothing definite

Order - An Arch Angel spoken of.

Princip. & Power, must share down over men or
each other. Incl. X. opt⁺ appear with trump of archy

David some forms of exp^t favor ideas of them
being change of partic. Countries. Paul Michael Gabriel & Tobit
- arch. Incl. in M.T. Michael and his Angels fought
with Satan & his Angels - by down Dark. light

Pass in Thres. opposed to this X. attend of voices, arch

Wors. of them (the evil). Jews run into traps into it.
spec. John fell at angels foot and was upon.
Went to Coloss. Names Worshipping Angels.

Satan 1st of power; dea Bohos Shadrach
always in Trig. when ref. to evil Spt. Other names
Beelzebub nat. god of Phoenicians. Belial the
word worthless, 11073006.

Fallen Angels - da 11073006 da 11073006
Two opinions: none com. apost. Angels; some
Moderns Souls of men.

S.S. who kept most faithful estate - others elect ang.
since some not elect.

Oldish book in wh. spoken of - Job greater
antig. you give this book

Prop. of Zach. first mention, no mention in
Josephus of him tho of daemons. Zach. after Captivity

His powers - great for of God & man doing
all can to hinder any th. Our Saviour Satan driv
to have this, to lead us put in thy heart. Eph. Spt of which
have bodies Sol. go to one interpret deliver to Satan
Possⁿ of N. I. if lit. Disorders of God. I in same f

Place - Heaven, wh. put. It. and placed
everywhere with God where he pleases.

The comb. one. this relat. to space, but finite cannot be
in all space & our own spirits, are here rather than elsewh.
Satan in Darkness & chains in Act. Still brandy.

Trices of power of air, and high places, in original
ev 1016 090901010 diff. pass. may be this nature
of² learning. Eph. power of air - dwell in air, com
amongst us; other interpret. 023006 darkness, obscuring

Possessions - Demoniacs Lunatics & others
Poss. indic. by falling convuls. foaming at mouth
insane - Real Poss. been oppos 1. Ceased with that
time 2. all symptoms may be due for disease epilepsy
3 It was a Prop. Superstitions. among the & from epilepsy
since exorcists. Aft to prove Real 1. Cases
lined; to show power of God. 2 speak to it, and he answers
them, Sar. and a pontifex did recognise them, as real
and the ops of him as correct.

7
Ibid.

Old man Foreknowledge. Transordination
New Transordination & God - on Cathol.
His ref. to Gods Relat to world.
Diff. inquiries in Extr. one God made a World
& Math. Cath prop. & Divine faculties: this prop.
View of world view of world - and is identical
since Extra ord? he in control.
Second identify him with World - Ech. it is
Pantheism. Still Less Relativist
God sole agent in Univ. yet to this.
Bible & act 13th. God directs directing and
Controlling infl. over creatures & all actions
God preserving world as to what & how
Proof he exercises this
1 From Nat. of Creatures, even alth. he had creat^d
them; & they cease to exist by mere negation of his power.
Seems almost Univ. op of Theol; hence statement
Creation continued Creation
2 S.S. , preserved of all to be

2nd part Genesis - God had an end
in Creat. and overrules all things to it. this
proves Char. of God; hence for his end. Making
w^d continue reg. care over it; for Goodness w^d
not be content to leave Nat. beings without any
guidance to Goodness & happiness.

2nd Part 2nd p. Cause. in Exec. of w^d. involves
Sense of responsibility and that to intell. being &
Savignin. in wh. idra cognisance of our
acts, and Control rewards & Punish.

3. To Order & Harmony and Uniformity in Nat.
world - A plant, recent formation. Can Creat. of
man. with Nat. Prop. left to Self, be for it? or for form
of an eye? Evid. of intell. Causation.

4 From History, we see how events are made
to conform to certain ends; in Nat. Control of
Punish. and reward.

5. S.S. 1. Prophecy events predict can be brought
about only by means of many events hence controlling
power. 2 Promises Gent. to Abr. to his people
Said of Right and by bread. 3. Because the years to come
not in any witness in Rain. & Thunder. one Sav. speaks of
foots of air & sparrow. 4 Affairs of men much
more clothe you, fill the mind with facts of this sort
for S.S. is full of them - same is said of invid. & Express

5 Miracles of men - Orphan of heart, King heart
heart of man in hands of Lord, involved in Orph.

6. to Casual Events, wh. are events proximate cause
escapes our notice as falling leaf, die so
the Lot in Lap. but ordg of Lord, some kill'd of Random
blow

So the fact is taught - How of the Nat. of
the Contract. Not right to conceive of this as success
of distinct acts, if God not ex. in time; but one
immediatly efficiency - not same in Physical
as in ment. or mora. world; the Agency of God
& agt. of Nat. of his Creatures. Intell. Nat. and
Moral - Nothing remain always in Gen. with his
own perfections; hence any theory interfering
with his Nat. as his holiness & Nat. of his act.
is to be rejected, tho it have Philos. support
wh. all can be overthrown.

2 Law of nature - a Cause wh. has some
tendency to prod. the effect - two modes either
Gods eff. or only subsequence of cert. properties
in our modes of Div. operation - Or be only
superintends and guides the otherwise blind power
of Nat.

Pantheistic view ident. world & God, deny-
ing him free. Consequence a Nat. of his Creatures
be the aggregate.

Common Theory peculiarist was the mode of
Gods controlling, makes God only agent creates
all solutions Good & Bad

Occas. Causes comes to same result, denies
any Second Cause Physic. or Nat., no more
than Regulus - Div. Eff. Connecting Link.

Bible teaches of mens Lord acts, not that he
is the agent int. produces inclinations and gives
abil. to do good acts - S. S makes broad diff. betw. Good & Bad

God of his permiss. w. to evil - I mention a
"willing not to hinder"

In Seduction is included int. desire, an infl.
not resisted, no longer restrains men, gives up

God in S.S. finishes occas. of mens Curs
as Pharaoh, and dor. into Egypt, provid. ordain
mid. came suggest. his fall; thus he orders
Circ^s. Drawing Over to Satan, Bible rep.
man not doing their own to sin, but God
withholds him, as Peter Sat. to lift you to this
life. God abandons men

Living and resting men with man to
Circumstances & rest. ~~resting~~ ^{resting} for God

Concurrence - Gods Cooperation with all
all Causes & God an influx of Div. Effie to
all. all 2^d Causes are influenced, as light & sun
that of one plank let. it to God. one result, another
another - So in ref to that of 2^d Causes
Simultaneous and previous God not only at time
of act; but excites & guide before this they are
Eminent; Thus a quiver, not if is full, testifies of
a 2^d Cause. I don't cross great Div. this dom.
& Franciscans - Inst. Agnes 2^d Causes effie: in God
2^d Rec. for God in his Supremacy. 3 Dependence of
Creatures, Schol. Philos nothing & act to act
on, if not in Inst. must be moved. idea of a
creature orig. its own actions never rest their
minds. I don't get over the inconsist. with frequency
of saying God concerned in the intef, but not in the
qualif. if bad, wh. from man.

Illustrations Inst. out of time, the man not
Cause of discord

Man buys a lame horse to move not cause of
his limping.

Liberty theory of perfect harmony - Soul no

inward. infl. on body and bot. cause body to
move but only harmony later. bot. & motion

Objections to Ovid.

- 1 Evil - Ex. of Sin - he can prevent it
Some day he can't prevent without interfering
with Mor. Agency
- 2 others Optimism
- 3 Good. Some. Day Sin is imperfect & will
open up more - and destroy nat. of Sin
- 4 others Mis. of God.

Unequal distribution of Good and evil
Are much happier than they are; no the
may be sometimes in case of great suffer
but no valid arg. - this world not retribution
we're arg. if this an St. State

(Means when rec. of one using them
Ovid)

Women only.
Image in Bible not so exact the man made
with Adam

Christ's position. some. I don't say about words
Was it for nothing nothing was said to ad. in wh. his
Overt. not incl. - this of course, cause of ev. he justifies
the fact - I of fact did all fall with

What rec. to Representation - He's app. competent
Authority as Ovid's app. a Guardian - & Church may then
his acts are binding on him. How God can't Adm.
fid. lead

Ovid was Ovid. Ovid. What he involved in promise
And p. Anal. of Ovid's no longer an obligation
Promise was up - freedom b. death & injury of
Holiness & ...

Usually was Death, including all affliction &c of
Sin for God is not in. more than he threatened -
Loss of favor & image of God, exp. or. to all forms
of Sin, on Catech. whole ans. included in Death
all Penal Conseq. of Sin called Death. Wages of
Sin is Death.

Part of works still in force?

immutably shaked not in force bec. a new scheme
ld. is not in Man is not in Probation, but
born under condemnation.

Hot word

To fail, come short

~ ~ ~ ~ ~

failure, erring, Sin - Sin off, & Sin of the

In ἀπαγτα

Primary & secondary correspond.

ἀπαγτα

Sin off, Part, Principle, State

Catechism - incl. Orig. & Actual, or it may only
Punishment and Communion.

Consider Doct. writers def. as in 'Defect' want of conform-
ing depend on their old views, holding every Sin
created by God, Sin not creat. by him hence
not vici. but of defect

S.S. Definition ἀνομία want of conformity
any idea. Action, habit inclining to Sin, Occasion
Sins done, or desired - but these writers (eccles. original
Position, or Standard among Throbs words act desired
Lut. & Melane. spirit or inclination or act framed to off.
Rom. Doct

Voluntary two senses 1. has origin in will of Adam
and inheres in will. Spontaneous incl. to Sin
Some say man have strong desire for wealth, but
not Sin till deliberative act choosing wealth in preference
to God.

Don't include orig Sin - Not agreeable to word in
Bible spontaneous of malice anger &c is then Sin

Goodly - Liability to Sin. Separable from the Law
is justified, as too in our Saviour - quick of sin was
in him on the macula or mor. impurity.
Rom. What. Poenae & Culpa in idea of ill desert
this is correct - they say & read. men for. whereby ill de-
sire but not for. But so far as Temporalis concerned, it
they mention -

Adam Sin, been much discussed what, strip
Most Ray^d & Luth^s. Michael, for Satan attacked his light
till then way not open to more falling - Michael. Inde
Ingratitude - This Injustice
Romanists bind Adam to be like God

S.S. 210. But came 6000th was serpent - Real guilt
out of track was David. But that ~~offender~~ ^{offender} ~~ind.~~ ^{ind.} in 29.
to fall. A/c for sin in Holy being, men. Being free
int fact he can sin not reason why he does, difficult
to tell Philos. St. to in idea of finite being liable to
Sin. Fact all man - as soon as they manifest
what is in them, what imper. & sinful state of heart. How then
Adam Sin, he might. Addressed to Adam's desire of
knowl. wh. inde innocent

Much easier to acc. for sin in Holy being than in
sinful to a/c for holiness

Agency of God the foreknowledge of - decreed to punish
if. to adopt a system wh. that included
Mod. Lutherans (made man fallible, let he
tempted knowing & fall, int. without decreed
effect on Adam. Total Depravity not so bad as
he may be. entire destruction of holiness
How a single sinful act produce a sinful nature? Penal
rather than nat. & nec. Conseq. God withdrew his Com-
munion without wh. can be no holiness: this part
other part (mortal death of body)

Tuesday. his Posture they are placed in more advantage.
enemies, but not not affected.

Amurians - Ambig. term here. Either among Sines the
Goths. Every call Sines - in distinct. Remost Sines etc.
Phys. Corruption, same among Sines like a Sine
Phys. not damaged

Hopkinsians - also Ambig. He taught for head ship
strictly as Sine. but did not say input, but Dine Court
of Ad. Sines all his Court of begins Sines

1. School no effect Sines of Sine Court. Cinc. Secum
will be Sines

Orthod. two things in part of his Sine & Corruption
Nat. Com. Dock. of Rom. Ch. Luth. tall Xrdom
till Amurians arose

Imp. Changing to Sine to go off - then Posture reacted
for Ad. Sine as he was.

Wed. 17th Cent La Place denied the dock. Synod 1644 Cond?
then said Sine input. be. of inherited Corruption of heart
p. Adam.

Sines. the ground is Union with Ad. as Rep.
that read, latter would not rec. involve input
here his federal relation

Pro. - 1 Suffer in Conseq. of his Sine all men
Suffer in Conseq. of his Sine. this Pauls Aft in Rom 5
all men Sine. what for? Ad. Sine. this then is input?
this he teaches for 7 times. 2 Passages in Gen. History
Shows all sin. for his Sine - more of fact
World is laboring under Penal Conseq. from his
Sine. 1 Cor 15:22

Parallel cases Parents Sine input to Ch. Ec 20:
ing. of fathers on Ch. Ec. in Lam. 5 or 7 Sines id
involved in whole dock. of Red. Rec. Right Court
be input to us 6. 2. for our Sine to X - those who
Dine other - hence 1. Redempt.

It seems not consistent that God should cause men to be borne in st. of sin if you deny imputation but if they had a fair trial in Adam for ease.

Obj. is urged 1. Unjust to treat us as if we had sinned. ans. Adam was best qualified for the office and this all of he demanded; all have Probation either in Adam, or each for himself in infancy, & if comply that then man has no Probation

2. Man can't repent of Adams sin wh. is true enough - But no man is to feel Complacence in it. rights. So imputation not include Remorse

3. Contrary to nat. thing: transfer of moral char. impⁿ of rights. Does not make a man a holy man in heart - Corruption is not transference but Denial.

4. S. S. Passage in 18. 22nd 'I will not hear iniqu. of fathers' more Annunciation of how good a deal with them

Orig. Sin

Orig. sin then means 1. Perhaps black & his origin natural 2. Deed of Adam origin of place. 3. Since is origin of all sin. No sinners of sins held corruption of ess. & soul, Manicheans with of him. 4th in Post. 5. Accusation in H. Dis.

Let. is just obj. Refr - contemp. this ch. David R. Look at it. for 1 sin our holiness & substance? Obj. Sin is opp. of orig. righteousness.

Some were Disease of the system, not of justice.

First had already some sin -

some born, & cultis wrong than right - at the greater evil of evil than some p. sensual habit & malice - more corrup. with hard ness & hardness.

Does not imply any imputation. Reformers too care not at all. It is as hard as sin in it.

Don't in loss of orig. right, and corrupt. Still hold ad-
vantage. Say in loss of orig. right - 2nd. Say there is
sinful. But not man. & law. then in ad. this
was and was restrained of orig. right, this being
factor in Bapt. Concept. not of merit of sin
Position. Acc. S.S. Law. flesh. Sin calls it
sh. more than defect of right, tendency to evil.

Defects in holc mind ask one, ac. alone
orig. seems of S.S. are general. Not the corrupt
to him as man, then to him to understand and
understand to reality.

Dodg, Bible speaks of being Sanct? soul to be holy
and in opp. sense man, he wholly - holc. consist
in consec. to God, subⁿ to right. him of soul.

1. Right for orig. sin. 1. With of full. 1. 100. stood
as head of race & rep. 2. Original insoficiency
3. Same came on his posterity.

2. Right S.S. Geofman. Shaper in orig. may
not seem woman right. no not one
human that. Corrupt in all ages & clerb. in all
parts of his life. Entirely depraved, absence of any
thing but deprav. in mind, wanting every thing in de-
cepth. to God. 1. Man always spoke of as sinful
2 all holy in him attrib. to H. sp^t. But men have
conscience, amiable feeling, just, tho. imperfect; relation
of man to God as child to parent. sub. to Sonning
orig. may be what, and yet him to his family
So sinners not alienated from God, no love to him & yet
pay his debt &c. All theologians disting. between spiritual
& civil duties. better men tho. depr. may do.

Universal all men in all ages & clerb.
no good in se. amounts to reaching he is corrupt.
in his nature.

510 Day 7 Conc'd in sin & innate and sp. his guilt
any other intell. may commit, & lessen his sense
guilt.

Aug 3. Must be born again, born of fl. infl. &
shakes morally corrupt mind, Genl sense of
w^d as apper. to HUMAN - Savior founds Dec. of
Regⁿ. on orig. Sin, this one of Plainest, pass. Decaying
innate hered. depraving S.S. contains

Aug 5:12 By one man Sin got into world. That Sin begun
with Ad. Example - it post. asserts a Causal Relation
'by means of' one mans Disobed. Sin got^d world
all men bec. sinners - how is disputed -
all sinned in him - Design is to teach inf^{ty} of Ad.
Sin, tho' inced^d does teach dep^r in Cavato's
coming on all men on a/c of Ad. Sin is loss
of orig. right, and subje. to corrupt. nat.

Sept 1. By Nat. Ch^r of matt^r good, not on a/c
of nat. but in the way on a/c of, also nature, not
in the way, but consist with w^d & w^d make it corrupt
nature. It does not come on, hence the last alone
can be adopted. Ch^r. of matt^r suff^y of matt^r - sense
of ch^r. always.

Aug 7. Universal of Sin, we all agree. all men
live in families, in civil society, & in nations,
p. example; so be. the reason - hence all Nat. rational
Universal of Disob^d to Child Maurice is visible
he says this Nat. not to excuse - so not dispoⁿ
to justice we approve of it as morally good

Aug 7. Part Manifestation, other causes are
excluded; moment a Child Manif. what it is let
Example, it Manif. this.

2d. p. Thoughts of this tendency

Some who deny, of ans. Delay. evasion
Ad. Sim? without Sin? nature, why there may
not men - fallacy lies in assuming no man
needed to account for continued & just - since than
for one sin; fix? permanent? e.g. agains fix? past
cause. Again Delay. Say man is a
free agent and can sin. But this no reason
why all men sh^d always sin, tho may ye for
some times living.

Again From Example - and why do all see
a bad Example

Again the order of the develop^t of faculties, the
body sooner than the mind, come of happ. before
reason, this very com. Ans. is this the right
normal state of man, that he w^d go to ruin.
Another ans. this does not a/c all sins & malice
&c. Another & stronger. Complete absence of Dispr
is from God. Come friends, subvert God

2d. p. Ununiversal of Death - men of infants
tis said Infants die - But in S.S Death is a
Chast. infliction on man, hence when it occurs the
man sh^d die. Again Cases not dealing. But is
an normal. Again. But may not impute of Ad. Sin
in the ground of this death? if may, not in it as a 106
includes the loss of Gods favor, and returns to him,
since if this death is only a consequence of the Sp^l death

2d. p. Redemption all men need. 2 no
man is saved but by & thro Christ, there are taught
and from all men inft and others are in Condemnation
now if infants are redeemed, list back to God, then
they must be alienated. The reason is to deny
Red. is procure actual Condemn - all & don't for
it is a precise them from

Def. f. S. S. Doctrine of Regeneration - De Ry. they
teach a change f. corrupt to holy state. 2 and
this all men receive - wh. involves orig. sin
Def. from Bapt. Symbol & seal of washing
away sin, guilty and impure - this most difficult
thing to answer.

Prevailed in Rom. & Ek Ch. Lutheran, Holland
France England - never an organized Church in
the West. Ch. in world has denied it - is found
of Redemption. Socinians have denied it
Def. not reconciled with Creation of sin
Is all sin voluntary? Argued. says no true of all
actual sin, but none here. this depends on obvious
gr.

Def. The Saviour speaks of sinners as of kingdom of heaven
all he meant was i.e. unable and unable as little.

Def. Orig. sin in Corrupt. of nature, and God the
Author of our nature; one of most serious of us.
1 Ans. Soul is creat^d. pure in pure Natⁿ. union
with corrupt body contaminates it - this view
end in body, nor does it relieve for God
& self. the union of soul & body

2. Alluring doctrine of propagation of soul as
well as body; this in Unit. Ch. was held as part of
fact of orig. sin - if Ch. proved it helped the most
3 more common. Not in substance of soul
& constitⁿ principle. Reason. Will & affections & intellect
these God creates alone; but this soul is out of com-
-munion with God - wh. is no more than
his threat to withdraw from man & leave to se
creates the soul, and abandons it judicially -
Now can we prove f. S. S. God is not etc. for sin done
in this abandonment, wh. is Punition & to cost of works
this can be helped; doctrine of Regeneration

End

circumstances where will Sin - wh. has all
the difficulties.

Then besides moral & mental Char. is trans-
mitted p. Parent & Child; and Nations all have
peculiar traits & families

Kinds of Sin. Miss. failing to do what God
commands. Commis. Doing what forbids.

Con. Mortal ~~at~~ ⁱⁿ ~~Denial~~, anction & turning away
from God, & thus Baptismal grace is forfeited, he
can be restored only by Sacrament of Penance.
Denial not forfeit Bapt. grace.

Sin agst H of Shor. Ht 6 and 10, should
be compar'd with passion Transients.

Com. sp^m of its nat. Against Knowledge, p^{er}sin-
cious obstinacy, trampling under foot blood of x^p

Unpaid. Nor rec. blood of x^p incapable to
save from it, but revelation of Gods purpose
not to bring to Repentance

Sin may be Com^t of Sin of one man in
case of another's Sin. 'Abraham says. David'
God gave men up to believe a lie.

Diff. Sources of will

Vol. 1. Act of will imputation most common
Imposed Genie acts, includ. many imputat
as above a Profession for Life.

Diff. & Emotions are acts of will only in wider
sense of true will, all volunth. and Spontane.

Distinct. affect. to objects, and Volitions
to acts.

Lib. is an attrib. of the
Agent, but not of spirit. Im. Subjection Rationalis.

1 an Elec. } undicty; 2 Spontaneity, without
Coaction - Can. diff - I do as we please

to do ~~means~~ conf^d to other acts then very nar-
row - Can a man will as he pleases? Yes
libb out then in life with inclis.

Under no Constraint or Coaction, to which
the will does not consent

Does as he wills, and wills as he pleases

Lib? of indiff. Im. says ~~Lib~~ indiff. merely as
fac. of volⁿ in Sensus primo, this in our day Natl.
Arbit. of all - Sensus secundo, not indiff. undicty

Cousins says an act performed with Course of
power not to do it is a free act - Course of power
is Cons. of Liberty, his theory Lib. of indiff.

Another p. Says the Power of resolving

Contrary Choices same thing under diff. names

Diff. Determinations, we form on our own det^{ns}. but study. These
Today. we drag our vol^{ts} are diff. Motions --
all these three forms. as diff. forms of exp. same theory

gives to these views - tis a matter of concessions,
and thus each man must decide the Dr.

Distracts Mor. char. of acts, wh. must dep
on Mor. f. wh. it flows, this Min^t. dictates - act
can't be right if not f. right Principle - When
these units w^d give an example, it is touchy square
of chess board.

Distracts Nat^l Char, to act without Mor.
anah^o, Contrary to greatest good more irrational
Again Dr. far. arg^t must be a Volⁿ prior to
every Volⁿ.

Motive Objecting that it^r or consid^r. Subjective
as to internal state of the mind. Strength of Mot.
Consists in their inher. val. when obj. Subjective
its tendency to Prod. the Vol.

More diff^r. qⁿ. is what is Strongest Motive, what is the test
of strength - As Dr. of inf^r & sinful, and Dr. is
the strength in indecision, or in prevalence - this came
a Circle to say wh. prevails, yet hard to say
what other test - Our state of mind decides &
not Chance.

The Mor. Causes of Volⁿ. A cause, is anted.
wh. is ground or reas. why a thing is so rather than
otherwise. occas. c. wants real id^a of cause
efficiency, Spark of P^owd. is prod. cause
Mot. are prod. causes bec. determining means
Volⁿ so rather than otherwise. Man be in one
sense be called cause of his own Volⁿ.

Mor. Nec. Connec. infallib. betw Mor.
Causes & Mor. eff. Nat. Nec. is same
Connec. betw Nat^l C. & eff. hence can
be no Nat^l cause of mor. effect.

Is it also may be oppos^d to Nat^l Nec.
it be oppos^d to Mor. ...

Diff^r Ans. to q^t what det. will.

1. Will det. self meaning ap. fr. Instans, hec. has power of willing, no reas. why wills thus.

2. God det. all our vol^{ts} - inconst. with freed.

3. Jm. Say's last dict. of undecy., wh. as he understood, not diff. fr. Sds 'greatest app^t. good' that is most desirable best good - hence Jm. & Sdgers

4. Same as this last Strongest Motions.

Ground of accountability - reason Conscience and Lib^{ty} - these three; apc for outward acts

hec. fr. will; for acts of will hec. fr. app^t.; for app^t. hec. in this nature right or wrong; proof fr.

1. Consc. 2 S.D. Commands to love & not hate

3. Com. Consent of men; almost all Delay

any app^t. are apc; Rank says greatest joy

to command men to love, E. Spec. Says apc

apc to Decis. of will or action of mind to cherish

We have no direct control, each will

to love or hate - indirectly has power over

his trains of thought, can put self under certain

circs. and certain degree of self control - not

Much.

Orlagius doct. Man in no proper sense

unable to do all God requires, and all

True does is to make men easy

Animian By Nat. enabled all men

but suff^r. grace gives to all.

Orthodox. in ab. is when here asserted

in ref^e to relations to God this class alone

but can do civil good acts.

Much of more inclination, but why unable to

prod. the inclination; vol. to change does

not change it.

This inab. of man is Moral, relates to Mor.
acts, and f. Mor. Causes, there is an ability
th. excuses man, Can he be called on to create a
world - Is Nat^l. inab. or commut^o pertains
to his nature - Nat^l in Dist^o of Mor. want
of strength or Mental Capacity; a child's
inab. consider Newton's Princip. may differ
f. Linn's inab. to Love God

Is it right to say a man can Love God
if he will? say there on it will, he can't f
will in narrow sense of imp^{er}. act: and if in
wide sense then prop. identical mere truism
1. Nat^l. One may imp^{er} what men can do, f
what all have done

2. In own Conscience; above of this ability
say in ref. to faith, and perf. obedience

3 Bible - No man can come save the
father draw him - and in no one can
does it say they can. They are blind dead
servants of sin

4. Constant ascription of all good to f^o of God

Rec. with Reason. In some there two
feelings coexist in every man's Conscience
spec. when convinced of Sin & S.D. recogn. both.

3. Inab. arises out of mor. Causes.

sup^{ch} to say this ability on race once had
but lost it f Sin, if man puts his own eyes out is he
unf. for not ready; this com. with old milis

but I don't think so; for I do not believe any set
of men, w^{ch} from a blind man for not ready
when his eyes were only

Objⁿ to Doct. of Mah. No use in issuing means, 1 God
Command. 2 They are suited to man's nat^l nature.
3. 13th Divine Command & disp. These do tend to change
the heart - We are in sin.

Commands of God to mortals are standards
of duty.

Romish Conn. of Rom^{ish} very Anti-pelag, condemn
'that man c^d do duty wth grace'; and that grace
made duty - easy; also Doct. Doct. 'that man
by fall lost free will', Doct^{rs} meant ability

The Law

תורה My Law shall go out of Zion whole Book of God
Plan or rule of duty - given Divine instructions.
Exodus, whole Book, 10 Com^{ds}, incl. Law, Leviticus.
'What Law says, says to those under Law, Pentateuch.
Doct^{rs} writings rules of duty in SS. or on heart.
'What Law any command the oppos. of what we can^d conscience as right
Duty - we can - as
Circ^{um}stances of duty. But Law often the Divine Reason
What Law differs from conscience? depends on breadth of
meaning if more narrow sense then no diff^{erence}.
It is com^{mon} to all men - Proof all seem to have a sense
of right & wrong, this legit. Arg^{ument} - none discrep^{ant} without Law.
From our own Conscience, every man free. He is
under Law, responsible. From Nature of our Relat^{ion} to God

It is to tell them a lie, then of course a law, made known in the Expt. - From S.S. Rom 2:14 Expressed as such 'a law unto Israel', from which it is inferred they do some things, &c. & law; and observation of conse. will Rom 1:32 'they know right, judg^t of God', not traditional but law within. Some deny such law & of the operation of conse. result of education, coming to S.S. and this view. Sense of right & wrong.

His Teaching 1. A definite view right & wrong 2 things to be done, and wrong not to be. The view of men of what is right & wrong no more than no such law, than diff^t views of truth, none no reason - and no more precludes pain ready than Reason does.

So long as men retain nat^l char. cannot be destroyed, may be blunted.

Cannot be set aside, can't conceive that even God sh^d do so. no more than can lie, no higher impossible than to be inconsistent with God's Character.

Three opinions how far dispensable
1. May dispense with all Moral Law
2. " " " None
3

1. founded in Nat. of God, relate to regard his Crech. are to pay him. opp. of wh. can't be conceived of as to hate excellence. found^r absol. perfⁿ of God
2. Found^r relation of things to each other as establ^d by God, as duty of Child^{ren} to Parents, and duties of property on relation of Possession. Laquins may dispense with these, when weaker obli^g gives way to stronger. Most Prob. Prob. say there also cannot be set aside, while this Constitution of things holds 'Shall not Stral' indispensable, yet God who gave them to others, Nat^l the Nat case

homicide may be right - Murder never can.

3. Class must for some specific purpose
wh. can be laid aside.

Rom. the Decalogue full code of duty, they
say something more, in the 'Counsels' Celibacy
obedience & Voluntary Poverty, not to neglect
these Counsels, but higher virtue to regard.

They & Socinians. say & often corrected the
old Law, 'It was ^{to} to Ancients &c' an eye for
eye wh. was in Law - not as moral, but forensic
wh. he warned not to transfer 'Judicial rules'
into private; was it to the Anc^{ts} only then, this w^d
make diff. co.

In o. T. 3 Kinds of Law Mor^l. Canon^l. Judicial
None Decalogue complete rule of duty. Arjans
Lone wh. is fulf^d of Law, and they come very moral
Duty. Their Division, Table 4; P. 6 Rom. unite
1 & 2 as one & separate 10 into 2.

Rule of Sept^m. 1 Not must to do acts, wh. not
case with Civil Laws, not here we have & cannot
& pardon illat. to God, who is Sov^r of Souls with nobody

2 Negative includes a positive & pos. neg. involved
in nature of case, lone a parent, incl^d not killing

3 Extension, more one act than express, not so
in Civil Law, he joins the very cause, as Malice
cause of murder - See what is the design or reason
of the command, hence Lone Parents, resp. Superior
'Principles of intemp^t' as laid down in Am. Good &
important.

Char. of obed. due to Law is a Law man
& universal. a pos^t. breaks one Law, breaks all
for result is many; & it is exhib. obience of God
known and be retinal

1. Design, w^oss. God alone, Althum Polyth.
neglecting his w^oss. & trans^g to any creature w^oss. due
him is oppos^d. & is. Rom Day Dec^r. diff^r w^oss. to
saints & angels - w^oss^g not always refers to God, as
in many of counts own worship - It is & the words 'own
down' wh. read as expressions of freedom.

1 apprehens. of excell. 2 action of will, &c. 3 act of holy
divine thought is Rom Dr^g of worship.

Try disting. betw. Relig. & civil - due to men; then
reth. there two reverence to saints and angels - all
excellence sh^d be reverence in some degree, proportion
in old sense of our word worship, sh^d w^oss. them.

Doxologia and Liturgia not founded in S.S.

The ground of Contra. with them is what is the nat.
of homage they pay to saints and angels; they say they
only call on them for their prayers, as we on our
fellow men; but tis idolatry if their prayers imply Divine
attributes, wh. they do praying in all parts of world;

then the faith hope &c wh. they exercise belongs to God -
Also No S.S. authorizing for w^oss. saints & angels, and Com-
mand reg. till w^oss. & w^oss. of angels.

2^d Com. Design to knock for bid making images for pomp
of bring down

Some extreme obj^s to all pictorial represent.

Three obj^s. 1st Rep^r. prohib. being display^d for Purp. of 'Doubt' and even
to any display at all, being in Churches & elsewhere nothing
in Bible condemn^d use of images, as ornaments in Churches,
as historical of Redemption &c, Crucifix very com. in
Luth. Ch. now & other pictures & images

Can't be right to make Rep^r of God in Romish Rep. of Div^g
to his own self. Not object. they say we may rep. the 'Manifest'
of God, tho of his essence we be ignorant. The S^d would be
in Garden, they say give an image of God. Day. And y^e Day
of L. Sp^t. Dana. & others. But Day S.S. give

Command against. Rom refers to image of Christ etc, L.H. 3, and
was an abuse - not call it a sin.

Idolatry - Dispute with Rom. who in Mrs. false
Gods, or in addⁿ images of true God also.

Mrs. images of true God as tho they are God and false Gods
Hard to know real Rom. Doct. how they vary among selves
they all recog. Comm. of Trent. There ways there acknowledg^t
Comm. Their 3rd writings and their practice - C. of Trent
p a kind of secondary worr. His? how? down before & adore
(adore) & ref. to Comm. of Nica

There among Rom. 1 No reverence paid to images
but b. before his image tho more enlight^d. Thomas
Aquinas same way as the object represented, can
just say when adore image of x. ad. x.

How do they address images? they call them names.
burn incense to them, pilgrimages ascribe miracles
they say for his worr. the thing as the worr terminated on it.
Some his forbidden to worr. true God under image
1 Nothing in S.S. to warrant. 2 Golden Calf was worr. of
Satanic Doubtless, a-dotted Cases. Gentiles said
Mrs. Gods not images in se, and true God under
there sometimes, hence Rom. w^d exculpate them.

3rd Comm. Mr. Expressions 'I take name of God to a lie'
Competence meaning in our mens. Any involunt^y
invol use of Gods name, or of anything wh. Manifests ref.
An oath diff^y made betw. 'God is my witness'
and an oath calling on God to witness se, this in S.S. if - my
From Language, 'Engin^d under O.S. hence can be
in se wrong. 2 its nature tis an act of relig. worship
and in itself. & in primary, hence true relig. & token of
shall mean giving name S. R. and in a part. & say
Sons of men. Rec. with Rom, not in that

in Com. Communion. By and by let them bring up
Bride. 1. Stand under high, in working at some
work, entire Subjection of one to the other as usually.
2. Raising hands towards heaven. Appeal to God.
3. By an altar, in the Ch. on table, & consid. as
announcing its blessings in case of perjury.

When can a man be free? 1. Man can't bind self to do
what he likes, as Broad. Soc. Bapt. self-will not bound
2. If a man cheated, is it his liberty of the
administration, with its intention, etc. intention of being in-
-volved - i.e. else no certainty from mental intention
as desists. If by false representⁿ a man imposes
an oath on another, it is binding, as when a
minister who cheats him - the right of S.S. seems
to recognize as right, for a ltr they are claimed for violating it
3. Oath of fear or force i.e. self. (i.e. placing a man
who swears to his own harm & change) not - So a robber
extracts an oath for a trav. much he binds if can he prove
an immoral act paying money - but if not to in-
-form this not binding. Rom. say to heathens & infidels oaths
not binding i.e. Mor. duty to promote interests of Church
and this w^d free him for doing any thing useful, i.e. of
oath. They absolute Subject from oaths & monastic vows
they say he can only pronounce it void. but by Dispense with
a ltr binding.

4 Com. 1. common. Create. 2. him for work & work
Byron at Createⁿ i.e. S.S. says - Sunday more of give
this as was. at time of Command, by for his instⁿ from
Createⁿ from design, was existⁿ for by law command did.
2. With of Deluge & antediluvian time dividing as is, as what
H. Milton has throughout whole world - Given equal portion
of Mo. or Year, come day from seven vessels, with
1 & 2 to index. 3. In Decod. seem 1 to an old Com.

Remember Sabbath Day, before each^d Sinai. i. c. 20th. command
observed.

now for Perpetual? To words. It is moral, but
letting a week seventh day or seventh time not moral
as some maintain. We are not sure that
God not observe it as well as Sabbath.

As human laws dis^d. as abso^d & all provision
to it. Passions as but Sabbath. Believe in
was. Still remains to words. God for us as for them

Thou shalt in N.Y. Jewish Sabbath is abolished
Sabbath. New Moons &c. There are what oblig^d
to observe. 1st & 2nd p. in Passover. 2nd East Week
thy change day (?)

Officers of the Church. This, &c. to Rome. Authority
of Ch. festivals, as Christmas Easter. Lutherans & on
West. Prob. Churches. the not say much about it.
bound to keep no other, can impose them on
us.

5 Com. Design Conduct toward Superiors.
S. S. Parental authority my. to Life & Death, this
Power restricted, being before Eyes of God, judging.
Many observed among old writers.
N. Y. Ch. Parents in all things. Nat. of relation & Rule
of duty to God - all things a Parents.
Includes extent. Magistrates. Masters Servants Subjects
one species gives principle for Generals, those on them
are in dept & inferior be respect.
Duty to Magistrate - Long part in Engl^d, in
Submission. this once part of the oath of allegiance
many rule, bec. I must obey God first always.
2 Sac. duties recognize this principle. Rightly obey God or man
judg^d 2nd. We are bound to obey in things not of God
but if this belongs to the officers with settled

Constitution today same principle reg. Sent
Promise attached - One's use of it argues
for the existence, its right & divine - This given in a
form adapted to our means is God's favor it
seems to me Dr H.

to Com. When homicide lawful? Self-murder hard to
imagine a case where it is lawful tho' guilt may be
in it. Homicide in self-def? instinct of nature
criminal consent of men. Of one of 2 must
die rather the guilty. S.S. allows men kill man
entering his house after dark.

War - Defensive, defend one's person & property
most effectual defence is sometimes offence
Cap. Punish. Command in Law; and binds
inherent rights of a community to defend self if man
has no other, you will murder.

Lawful & oblige in Command to Death, not
Swiss. Nothing new to the world; some have
seem to recognize. "Hans Swor" said to prove self

Covenants -

A.C. is a Promise on Condition - C. of Grace it is
Entire Grace that God the Father such C. C. of Grace
between God and his people where he is Mediator
(C. of Mediation between Father and Son; then C. of Grace between
(God & his people) One Confession 4. Ambiguous; (Correct Shorter
Entire C. of Grace not say with whom, tho' its position
indicates new Law C. of Grace formed with God and with Elect in
him. Formed between God and Men, Elect men
God Mediator. Com. S.S. Rejoice between God & man I will offer
a new Covenant; God promise on earth, Condition of Life.
A.C. between Father & Son (S. & S.) - Proof

Defⁿ of a Cot - Prom. on Condⁿ this you have in
Kale of Sc. ss. full of promises to Son; the reward
Three Wives C. God & Elect.

Second - God & Christ

Third God & Church - then God & men in R. found on this
Promises made to R.

1 Personal Rec^t - Supremacy over Nations; give
him his sp^t, a body, qualify him for the work; reward
sh^d see his seed, have a people; pardon Sanctify
raise up at last day, he reigns over them forever: H. sp^t
as reward to his Son on his prop. - when he sh^d go away
Confer the sh^d could - having rec^d the sp^t of Promise he
hath sh^d forth this for now see them, pardon & sp^t
light are of him purchased.

Sh^d take this nature & do all nec. to Salvation
of his prop. fulfill^d all right, made under Law
Bst to it, bound by it. He was not a human
person, but a Divine person with him, nature

2 We hear a twofold relation to it, federal as to
then Moral relation, in former Sc. came under it
to save his people - Faith part then perf. Obediⁿ
Second, make a sacrifice - hence he must be
God & man.

1st Corⁿ with man - his own people - Promise
to him shall be his God & c^d included every thing Father
husband head - Pardon of sin no sp^t

Conditions are: a Condⁿ is merely ordinary
that wh. his performed lays groundⁿ of claim, as Adam
w^d have had if he had obeyed perfectly - here it is only
a Sine qua non, Faith & repentance are come in
a very limited sense, for indwelling of sp^t must
precede them in my being, in Regⁿ

Man & God alienated at S. S. God can

restore - man, hence R. is made

But he does all over to under pretext of
new law since, being of C. or Grace, all Throbs. have
much discuss. He says that another will do it; other
will do it for him in this sense alone &c.

Arminianism - Overt God to man; & is Mediator
Promises Pardon, & Throbs. Pardon Faith & Righteous
Differs f. Calvin. view 1. God & manhood is not his
maker 2. Conditions in Arminian sense as works
in part of works - Objections 1 Arminian
all men are able in be. & reject evil; or such ability
is given them - Dismisses this; but it is says it is
gift of God. Again Contradicts Doctr. of Election
& of efficacious grace inst. of con. Grace yet to S.S.
not all men make better use than others;
other doctrines it opposes. This is really a part
of works, requiring imperfect obedience only; this
is contrary with all S.S. teaches of ground of inst. f.
of Means wh. faith is.

French or 2. School of John C. of N. with all
manhood, who all have Capacity to comply, in
this differs from Throbs. - God gave Life & grace to
some after Cost with C. for all manhood.

Same for Apostasy 1 Promise same
under all dispensations, & not Res. of Dead, see
of Ab. 2. that God stood to them in their existence
continue? Soul & body - Paul says 'A City whose builders make
is coming for future favor - in Him all Nat. bless'
We are partakers of His grace made to all Sons heirs. this
only in Redemption.

2 Mediator &c. 1. dead & born shall bring; power
to all in N. T. we learn of C. 2. &c. ground of
Pardon 'of sins past' in Rom. hence in view of Ab. of C.
his forgiveness; Heb 9:15 Lang. new Republic & died to
redeem us under O. Disp.

3. Condition Faith. Paul asserts & proves it
three ways 1. { ^{ever} dying to Ab. he justifies faith 2. O.P. says
dash of faith shall life. 3. Works w^h he maintains, but
S.S. full of justifying apart fr. works Another proof is Paul
So often say Gospel was taught of Prophets. John's
under J. Bapt. were as fully saved as now - Roman
says no, not in faith, but in person & joyfully.

Periods 1. from Ad. to Abraham only Paul
from of Old. institutions Sacrif. it is Divine rig.
Abel off in faith, shows a promise of God.

2 Ab. to Moses made more definite
from. his deed - as we learn fr. N.T. Ab. knew it
was Christ.

3. Moses to Christ, - there were 7 yrs of Christ
in Faithhood, and Sacrifices w^h assumption is
found in Spirit & Hebrews. Ministration of Death
& Condemnation may difficult to reconcile
all it regarding old Dispⁿ - Three Views 1 Nation
- all having made promises 2 Re-enactment of
Covenant of words, consid^d as Law men. 3 a Reviv^d
of the plan of Salvation of J. J. 20 that men
under it were saved & Grace.

Points of difference 1. Mode of Communicating
Divine truth, Paul calls them under a Child
2. Relations greater now - than one Nation
3 That the re came first - this little comes second time

40 turns to Rep. 10 turns. Does not turn in 2nd wheel
hollow. 1st wheel is cut out, the rest are not.
On 1st turn; has not a dorsal portion. The
1st turn of down beaked. Semences human
but as near 1st turn.

From Dock of Ch. 2. Some reflections in a person
who has been eating into God's ear. Some
thoughts on the way to a person's heart. A
3 line, person -

is sorrowful more of me - Strongest grow in wisdom
+ stature, if by way of sleep, but speedily for nature
Was he a man - not a human person, not a
person at all - not a human nature. He had son - with but
Dep. Survivance his human nature. Had not.

The Person 1. The Evidence of the fold personality,
I asked the friend, 2. What he thinks of the
so many who have Paul one per. speaks of
as one p. so v. it me, how - did not mean that
unintentionally we have. Did not mean that
I had, with the blood of his blood,
to all our eyes - Brother of God 1. 2. 3.
Now, I am a very old man, with it is terrible.

S. S. 2000 1. Bone Constant, into 2 Rows, 22nd of this row. 1st Row, 2nd. 3 Rows, where in the 1st & 2nd rows.

2. 1 Jan 3:16 4:0 min. in Hl. Denial session: Dr. ...
Phil. 2:5 Equal with God became man
Born Son of David as told. Son of God.
... 2:12 Took part of man's nature so that
... Cardinal
... official - objection ...
greatly at ...

me words. It. as Div. person, who words. Rec. of Divin
that - hence a subject of Law & Govt is a subject
of Div. attn. assigning to the nature which belongs to
the - all human & Divine nature, & his human
nature is subject of Law & Govt may be gov. of man
which of soul or body, or may be of man. hence it
is that is man, is with & without. But Div. Govt
of man is now - for all man who is human
is. Div. Govt. of man is that of Div. nature & Govt
which was before - not human nature; many passages
of this class, the Bible is man, Govt. of man
1 Cor 15: Son Subject to Law - Son of God - Son of Lord
of man & Govt - person is man & Son knows not of
Govt. Long. of Bible Analogous to language applied to
man soul & body.

Mediator

1. Antiquities 2000 years & a more is included in
govt sense & Antiquities Reconciles, & reconciles, hence
Ch. Med. is more than Antiquities and Reconciler. In such
sense he is call on peace, and peace maker; again
the means he uses being his own sacrifice.

Rec. Qualifications, Divine and human. Nat. Man to
suffer & sympathize, and God to give value. High. Rec. Nat.
his Med. ship, a man might be in Antiquities.

He creates God as independent, not say his own, &
not say his own. Govt to perform, & the Sufferers
no refer to angels & saints. not their own. happy &
not increase, & his Ch. to himself to himself & himself

Rec. All things to God in Heaven. & Earth, & all things
in Heaven & Earth & all things in Heaven & Earth. Some say
Govt. Govt. on Govt in Heaven. Some say Govt. Govt. on Govt in Heaven.
Govt. Govt. on Govt in Heaven. Govt. Govt. on Govt in Heaven.

the 2. of Aug. presents this a portrait.

Rom. say Med. only us to him. nat. for say they God
c^d not act as Med. w^d be to himself. join of sect. and
Again if of Div. nat. of X. then all persons of Divi- but
thy adu. he be. incarnate, & pers. acts may be
his; and pray intercede are acts only of de^{ty} bring
- but these are Economical only

Expressing his acts, including & Div. nat. all in-
- volving Div. power Creating upholding; giving them
Bdly- walk. Sat. Strep. of course only him. ; mixed
up, pertaining to Med. office: But in mind not one
person, where even one nat. alone concerned
At the same time the acts & body, even involuntarily
Sub. near all our acts, of one agent.

Prof. Div. as well as human. Nature at 25, 26, 27, 28
X. This Nature does everything with
100. So they can say; again this incarnate X.
two nat. in one person; also fr. Nat. of work (Paul
Or. say - as prof. man. nat. not say 40, but he in. he
was prop. to as Christ him. not say 40, nor as they

But Med. Rom. not Saints say. Med. nat.
not in sense of Propit^{ty}, but intercessors - & this
is nat. of work, my circumstances, as to in them
thy & the Call on, wh. not agrees with this Great Nature.

S.S. say? One Med. Man & Jesus; person is
here titled from one Nature hence doing some thing. Nat. since
Med.

And above? ^{Pris^{on} for one time, & S. Right. we have}
say. By S.S. name, speak of Christ.
as one Mediators in such sense.

Rom. their priests, all men have not access to God
but to go to him - also to make Sacrif
hence make them truly Med^s

Cro. n. Pr. & King Pr. under d. Disf more business like
rep. service. Little make two off. as Pr. & Ky m'd. New
in all yes three bec. in S. up to him.
Croft. N. meaning End. drawn by Croft. Cheney name the note
be, indict chiefly, hence P. L. can and will take it from
looks; N.E. πγογραι mep teachers.

Dec 18. At 8 P.M. in that my place was to, beside
was, shaking him. He told of O.T. S.S. But he says to
much dirt who new I am, or Chang; common
referred to him and declared he, I did not know
of him, word and shut - I began this office & he
undertook Salvation.

Christ - a sacrifice, & intercedes, but is involved
 His. very high Or. in thing pertaining to God for men, on
 this side - substⁿ, they have not seen, & access to God
 by His sacrifice, nec. draw to them anything from
 Locutions say suff. a Or. in Heaven, but don't admit
 this draw of Christ, only figurative a Or., a part of things
 office - merely intercedes for men.

One man thick of a Quaker - 1 bar in O. S. 33 Bar the
 one an off jobber, not a Quaker. 110 Bar Paul quotes the phrase
 "a Quaker on his throne" - Fiction w^d Colman not
 a Quaker, a Quaker, similar office - at a very low office
 hence inapplicable - N. T. pass. numerous - One
 he had acquired 1 Cor. him Nat. 2 Regardus. app^r
~~3 Dis. Nat~~ as to Paul, - he able to sympathize; Dis-
 -point^d Que. hee. not intercession merely that of his
 hands, Med. Asp. Intercession Quaker of Quaker
 at this I did, hence he is to. Wt 7. He ridicules
 to know him as if on Paul w^d not be a Quaker in Western
 Paul must not, for in copying he does them away
 hence not off. a Quaker but liberally.

Points of Difference in Sec. Richard 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839.

includes exactly that wh. meets demands of Law
by his Obed. as well as Suffer - all he did included
in punishment; and kept in mind will away with much
of the same.

Nature of his Suffer, were they Penal
he did not suffer the same mind as some other crimes, this
is a kind of Grace. of every crime - never same in any
two cases, he did not feel death, and remove under such
of Penal threat of Law. Nor same amount, this is

never seen need of any Class of Throats. They were
convinced in what? two mo. equis in virtue of E. of Pa.
son in a sentence infinite, this only all of some new and
of this. Illustrate, the being. that is in the Gov. hence
Suffer of pain in the face of his Divine Char.

The same becomes of suffer so slight as to be no
suffer - as for a king to omit a meal to save life
of a man. Would be no suffer - it is right to say
the scope of a suffer is to be a suffer - within 20 or
not rather ignominiously enhance his dignity.

Salutary, in case of a desert; Character of a reform
offender; but that is a Law - if applied to satisfy Justice
not much matter as to sort

The Penalty is 'Death' - says often is that of which
the main idea is death of the offender, as did say
man due to Law.

Some in virtue of Gods accepting nothing in Nat. of his Suffer
or Suffer in the same, Remission. a Acceptation. He, Rom.
in some of degrees of suffer & deg. of Person suffering. a
real suffer in themselves. Is any relaxation of penit

tion. if man owes debt. Cred. is bound to rec. pay from
any one, but if some crime demand ends on the debt
not as before on thing done - here there is a relaxation
since God has demanded sinners for suffer in Person

from pay of debt releases p. justice only; but Penal Satisfaction
do not liberate ipso facto offender. It is accepted for his
consequence. Is it to

connected; the effect of points on the cost made - here one
of worth might points - might have been arranged
that all his people should be borne into full privileges, but
they do not till believe, and then our forecasts -
But may be said an oblique answer when judges
accepts of ultimate relinquance
How vicarious? Comp. word anything done for
another, hence Socin. may say De S. 188. vicarious
and so loosest on it - but in ord. sense of strict
Calvinist - Substitution of one pers. only for another
on cond. that he be believed; thus Sac. God
accepted it then the other condition set free, tho
may be not immediate.
Requisite bring indeb. unliveness right down
life & dignity to render suff. available - all meat
in death. After these preliminaries - now
S. S. prove Gal 3: 14 Red. of cause being made
curse, or is most explicit passage, in all law
are and curse, liable to death, and so no one could
not since none has obeyed - De hoo is accounted
in coming under Law - following passage not the
down may one suff. (on tree) keeping Law - in this sense
2 Cor 5 last verse made law for us, appt. we made
righteous of God in him, he indign upon God - since he
was condemned. Branch is to be Part of Law Law
not be right of his father & De locutions say shall be sworn in
this sometimes, but generally indurance a man shall be
his ing, and De to Branch in Pharisees. De Branch in
in his own body on tree, and De Branch.

De Called a Sacrifice. What is a Sacrifice 1. One mode
of instruction or exhort. or penitence in subdued to action
in death, 2 Still Lower more free; S. S. back thus as habit
- iating God, render him favorable, this idea of all best
- in actions, 2 hands imposed of others in action - in one
& healing. Communication with God.

Leaving Rich - So when on return Communion and
Substitution, 3 mode of speaking & 3rd Bear Sins of peop.
Smith impose Sins of peop. on them; & 'speak' attributed
to them obtain Remission of the Penalty & restoration to his
Status in Ch - All this applied to Christ three
things rec. in Sac. 1 Suffering 'tunn' as sacrifice blood
brought on us men on 2 Mediators 2 1st One on Sins 3
Effect of his suffering in regⁿ to his peop. as old Sac. must
restorⁿ & reconcilⁿ. Isaiah 53. many sons of Expiⁿ
Soul an off^r for Sin includes all going before
showing what S.S. mean of Sac. for Sin.
Pass. in N.T. too numerous

1 Sando of blood of Christ, same as saying he was
a sacrifice; 2nd Sando of Death same as his teaching since
2nd Sando - God redeemed his peop. by blood of
Christ. They must be delivered; they name but it is use hence
Context must determine meaning, right with a voice
C. acquired a right to his peop. of what he did & Saff
this S.S. want

Objections. 1 C. it is implied was himself a sinner
Whole Diff^y is supposing this can be legal substitution, say
like men and angels & never have that it possible
this a misrepresentation of S.S. lang. And Thol. lang.
built on it. Keep in mind twofold relation to Law
Moral & Federal imp^t here.

2 More plausible Destroyⁿ gratuitous-
nature of alt^r - if C. has done all Law demands for his
peop. where is the mercy - ans. in providing a
Sacrif. and then accepting it; int^r further every Cen-
sures it is gratuitous to him - this debt of Mercy from God
is not due to us but to C. Grace is treaty men better
than they deserve.

3. Represents God as not inclined to be
merciful, but death of C. leads him to love us
as a Father w^o demand. & in the act of death

but was infinite love of God provided his love, in order that he might carry out his mercy.

4. St. does press the fig. S.S. carry on this, interpret. prof - I see rules that serve in wh. Soc. Antis. Rem. thim tang. & he understood if they honest - how w^d a Jew understand De. was sacrific. accommod^{ed} further to upset all S.S. founda.

Socialism view, say we are saved by D. Death - some say they don't know how and only differ in that we do - old Doc^{us} say to produce on men idea of Gods readiness to forgive & lead to repentance - Objections in appurdis to this reflection - many things sound right.

Governmental View

To produce impression on Rable Creatures - hence if no creatures cognisant of it no need of at. tad. Lin great evil -

Com. view to satisfy Rectitude or Justice of God, not victorial Justice merely.

Socialism regard God as a father - as wife in fact - forgive Ch^m & for God to forg. his Ch^m - Ground is his mercy and an repentance.

Govt. theory a Ruler - can't forgive bec. of Law, so far as sinners is concerned might be forgiven on mere repentance.

Necessary for Omnipotence not nature of God. he must in this way to pardon sin, but c^d have paid in some other way, would contradi. part. of his nature.

Rel. view there must be at. p. Nat. of God before sinners paid.

What Paul. blood no remission not in touch repent. old dist. Hsb 2. It became him, was necessary in age in his nature as just to bring - what is right is rec. for God

Gal 2:21

of Law &c. dead in sins.

at 11:00 AM on Sunday, 12th June.

Its value does not come in, nor limited to the elect. i.e. only suffer for them - suffer for all.

Design - Remot. view. Consist^t with God to enter new cove^t - on basis of imperfect obedience; Salvation.

Fr. Thiele. and St. School God for all, but as none w^d comply, then Election.

Ref^d. Suffer for all - but designed to save elect. Differs 1 in order of decrees - 1st Elec. stands 1st then to accom^p. Sent Son; Dec. of 1st precedes Election.

2 Motive of God - Father & St. Son. Gen^l Summ^t. not special Love to his people

3 Effect - value for all made possible. But value of his people certain. These most important Diff^s.

1 Suppose to save all, and then sp^lly, w^d cont^d. It is agreed this order only in our view; But this all may be reduced to one.

Did St. die for all? Some say. No to another and condition - ; but St. died for all. He obtained them, and because it is to save his people, to gain this name, he came and died - this one of highest motives St. died for his people. Election prior to Redemption.

St. came save his people, Redemption then prior to Election.

2 Motive. Love w^h. sent St. was highest Love to man - comprehend Love of St. passing himself. Love is Love. God command. his Love Rom 8. So Love of God gave all things - these cannot be dec^d with Love as motive in the motive. In this Love is sanctified; for in St. Love is in our blood.

Any man Love involves passing himself.

W.L. whole of reputation, "interd" say that
one to these led him toward his loss.

Mr. R. D. Hunt read his paper. Constitution - He said
that a document had been received from
rehabilitated. Hunt & Co. donors

re has let it go, I must say. But I do not know
whether the first thing for which he died; having not
the chance of it. He died on the 12th of the month
in his 70th year, and things since when it is given
to some. Not to all hence not for all. Rgt

to some. Not to all hence not for all. Right
in deep parts of his work - for whom witnesses?
only for his people I pray not for the world here
not a 2d spirit, for them at all.

Substitution. The person takes the place of another - who must be removed. How is this S.S. doctrine. 1. a. not of substitution 'one supplies part of another.' 2. Substitution

S.S. sup. Sacrificial, where every one was
paid when accepted - then secured our National
Union Act. &c. and his people is Federal Union
which is our Liberty. While there is still
union & love, let us and all who died in
him, rose in him &c.

How often it to all - tis sufficient for some time
more, it is attached to all men, for subject matter
at one of 2 times. But not inf. valued. and then
small - this is complied with, in this attached
to all men, and of inf. value. Limit not
in nature, nor sublimity, but in degree.
but at one of 2 times as the other.

I. So as to be understood by the English people. The
 word Indian was used to denote all the
 not all men in former times. These terms used to
 have a much different signification of their nature
 than they have at present.

love to his Chosen. My Condemnation Non-
-sick for not believing in him, for the sake of
nothing in, imp. of God is in the conduct
and this doubly imp. in God

Hydrom of God - of Heavens.

Hydrom in C.T. God set up a hydrom in Dan. 7. In reality
by it persons subject to it. When I see it up, I am
in his Ch. surrender to God - Com. of his power as
Med. over Universe. Now under diff aspects:
1st as God. 2nd as Mediator over all thing. Created
he says, I'll. All power is committed to me, controls course of
events in this world, and employs day. as Min. of Sabaoth
to have wh. state in him of Sal. 3 Leadership over
his own peop. never give up.

Hydrom of hearts of Believers faith Condition
of admission - that is real. Submission to him; say
he refuse, or sincere - Proffered. 'He converted Church
into Hyd. of God', in this sense chiefly Spiritual
creation of service is Spiritual - Laws relating to Spirit
Remand of sp^l not nobl; 'Not of this world' subordinate
and hence not in contact in Hydrom of world

Did he institute a visible in distinction from invisible
no he did not - terms of duty visible Ch. & spiritual Ch. both
always contemplate it as consisting of two members of his
Hydrom. Rules of his Spirit, and as a
Soc. he is Soc. ier.; appoints its officers. No?

All but quakers concede much he except as well as able
1 Those holding the office 2 People of God's service
3 State to app^l - Their power when a sp^l is merely
Ministerial of the Law he has laid down - True, for
it alone. Romanists teach Relat. of Hyd. of God
to State, they virtually merge the State in Ch. and head
of Ch. is head of St. Directly opposite Russians, but one
aspect of St. St. is head of Church

Words in N. T. make

many and sometimes convertible terms often.

First Call - Some, word of God alone - many, make
but call to saving works - not script - say, without
my heart. But include. Impulse of all mind, and sets
pathway of life. and path of duty they ought to heed, just
a motion, and promise to elect, in answer
to all who hear Gospel. I am in & some other
Call. Bapt. in Engd no call. same to elect.

Sincerity of heart in Gos. to all belongs to precep.
- in & not decision. will of God; sincere declaration
of way of life. Very analog. to Law of God, same
diff. notes them - why public law to all. when all
can't obey it, yet law pub'd to all.

Another Call. 1. Countless Class of
Cases. where Conv. ascribed to God as his work
- but may not be hec. Gift of truth, wh. is means
of Conv. - seek distinction betw. extl & internal, s.s.
say - tangt of God - sh^d needed in ord. to undr^d thing
Revel^d of God - Natl man may understand.

Delay. as to its nature - he at first denied any
such thing as Grace - after adm. Grace Natl. power
& will - after again Nat. power of truth, work of
S^t is revealing truth to insp^d mind, no inner, power
on man.

Learn Delay. Adm^d Orig. Sin & Corrupt. of Nature
(man c^d begin work, though completely corrupt se.)

Romish Doctrine - in Classes of opinion (Angl.
Thol. Ang. Dominicans & Augustines. Dominel. permits
all shades of opt^s as to Grace - Conn. of truth on this
subject spent much time & much divided - statements so vague
- oft^h Pellican under them 1653 clause into cond^d of Pope
1 Corp. Ouepts of God in power for man to do, con.
many now say in power. without

- 2 Grace man can be resisted
- 3 Dec. Not inconsistent with Libel
- 4 Presently Grace irresistible
- 5 Design & Draft.

1753 Unigenitus bull con'd Rome

Lutheran doct. in Lymt. books Augs. Confession
form of Concord. Apol. for Confession. Purland got
Luther while he lived - after semipelay

1. Man no ability as regards works of Salvation
only works Civilly good - Morally good.

2 Cond. Pelag. Man Com't &c

3 - Sem. - in begin - -

4. synergists, Co-operate with God in his work
in form of Concord.

5 H. sp^l author of change & God Sor't in giving sp^t
entirely - They deny Election & purpose of God
to give to some & not to others.

Arminian. Com. Grace or sufficient only
term. Com. term of the Ref^d - Man one man
Com^d nor another is he improves what is given him
& more is given. Suff. & ability given to do thing reg^d
Rom. anists say Proximately suff^t nothing more needed
Remotely suff^t only tendency to lead to Grace suff^t for
uprightness, these distinct in number to Grace Com. death

Ref^d thro's Com. Grace. operation of sp^t on all hearts
of all men. Progf. elicited Chy^d with resisting sp^t
My sp^t & Hallus always stirs. 2. Those esp. large
m^t once enlightened fast hear gifts & Reviv^d. 3 From
experience whole hist. of Ch. full of examples of
men who have aban'd salⁿ - every revival of religion & fall
back. Effect of how far it may go! Reviv^d given in
Bible of such who seek, pass. in th^t. if not as are commonly
then great way & desire in mult. great in mult. and in
experience Reviv^d must affect & appear connected with

I don't know we can certainly distinguish between
Com & effic. grace. May be in Com. & no
influence seen this truth, no inward infl.

And again produce no specific feelings; free
remorse & subject gratitude may be produced

Efficacious involved in Elec. being calling of
God as Sovereign. 2 Confined to Elect for whom
he calls he justifies & glorifies - Call'd a/c to purpose
to conform them to his Son. 3 Necess. and
inextinguishable. 3 Effects ascribed to it

1 is on a/c of Christ 19th of H. sp^t being on his a/c
2 Call'd in him, being in him, united to him can
be only by divine purpose, for this reason. call'd

1. On Savior also 3rd. Nature is circumstantial

2 Supernatural, immediate, opposed to both Com

3. Miraculous of truth. No. Suggestion; and to infl. of

1st. being moral influence, with appl^y of sp^t. Divine

Moral Quasiom some Calvinists - Some have said if they

were as dog^t as H. sp^t & Convent men as said.

Something & differing call is Physical is opposed
to this latter sp^t. but inward. & supernatural is enough.

Proof - 1. pass. where distinguishing from influence of truth

1st 6:44 'all the taught of God' distinct fr. truth 1 Thess

1:54 Not in word only but in power 1 Cor 13:8 'God gives increase

of knowledge & Divine influence; also 14 ch. Eph 4:30. 1 Thess 2:27

when 'God gives word & then sp^t'. Then my eyes to

see. I heard, thing of the Law, eye diseases must be cured

Lydia's eyes opened to mind^d truth. Paul says such

influence. Phillips 'not that to will & do' hath

inward... work of faith & power. Strong a/c from

Nature of influence Eph 1:19 'might power of God' 'Crowthorn

ma. infl. 3:7. Col 1:29 'in me, might' 'might power

works in us & faith of his operations. Another

1st lens employed New Creation 'they from dead

taking away story here. Another that states
we are dead blind & hence infer not mere
mor. influence.

Why called efficacious - irresistible only
means certainly efficacious, hence improper
forced on others. Remont. I should be off. resisted
1st of 2 points here. it accomp. its object
2 - on age of Congruity, happens to be Congruous
to state of mans mind at the time

3. - from its operations of force

4. - its nature. Proof all by truth.
from it issued. prone effie, if prone of God
then effie, end of all of us to its certainty. Again
new with change of heart - its effects - Again from
promise of God. has from? to combat men. Hence
much better effectual influence to render certain
God is s^d to give repentance

Congruous to our Nature no violence

1. 'Hitting in day of my power' Voluntary Change

2. From Nat. of God a Prior - he can govern rational
beings without violence to their nature -

3. Less illumination, teaching, drawing, etc to our nature

Connexion with Truth

Not mere tho, but always with truth - By others
wondered God, truth represented as operated with
our care where a part of truth is that of infants
all agree they may be regenerated, but can be? then
truth. s.s. always seem to connect regeneration
with wonder of God - and I know not any cases
will subst in History - some cases of remarkable

with Mercier's Scheme as to Dispositions & Tunes for Nov.
of Divine Efficiency, 'Act & Soul in act. makes
Choice of good as chief good' for our attention
none; more with mixture of self-love who not
any moral character.

Later Scheme is scheme of the 8th Com. 1000.
Wh. is. Some have Modus, Ref. Haccius?
M. in. Some 122. of souls in it. Some, none in
in. Change in State of soul
change of heart, affections disposition. Dr Dought-
new 8th 12th or taste, once displeasing now attractive
From such Dispr. Dispr. of acts. Self-distingu.
But heart & acts of man. 'Make the good of heart
good' just much in very act with & taste. 'But
the heart in thoughts' heart is evil then exercises
evil; if good exercises are good. This can
denary. Second of certainty good man will
act right & bad wrong - is moral quality
not an act - maybe innate or may be in
5th Com.

Com. 8th to 8th being in view - is Physical, as
reflecting the essence of the soul. No sound sense
of soul that soul was only acts & essence
in. 8th. Dispr. of soul.
8th. what is this for time mind?
8th. we know that only by its acts
hence Dr. may say Essence of soul, we
have same proof of Dispr. as we have of souls
Essence.

So many notions of Dispr.? this 8th only another
form as to nature of 8th. in our Com. there
as if it is more than act -
8th.

I heartily partake in your acts? "Not if he said
 I was a heathen, cast off from society; not in it
 to all, even to some of the members of the Church. Many now of the
 in my heart. I hope to see you soon. I have been
 of your night school. I have been in the
 of which. I have been in the
 man, and analog. cases in all ages since.

How Such Change Since itself! New to Affectional Calling
some 1. Conviction of Sin Enlightens, Renews Will, Per-
mutes and enables us to accept &c. Some in this country
say com. in A. Eng^d D^r Daiglt, Reg^r is Change of affections
since might seen in new light than Reg^r a short only
mis in old sense in Reg^r a short only
is to give light, new things in twilight, and when
so seen: things are chosen; this means arise from an
arising too far - In a new situation much
we can enjoy before can love it.

There is a connection of *Sci. with. precedes and det.*
ill. illumination - *just. ill.* is not only an in-
 -tellectual but a spiritual. *illuminated man* means
 not only an intellectual comprehension of *Sci.* but
 a *just. ill.* *unhappy*, *unhappy*, *unhappy* is that of *ill.*; The
 difference may be *moral* - *Sci.* is *Science*,
 is when two men see a landscape, one is *happy*
 another not - *Musical* sounds all ears may hear
 them *same*, but *cultural* *Sci.* *illuminations*
 these inadequate illustrations.

Or else - men sup^d as blind, igh^t of 100 - not
man discerns the things of God, as the knows is
it 100 & his claims - here a true illumination of
Again Eyes op^d, this mind is Enlightened.

Theorem. If α is a constant, then $\frac{d}{dx} \alpha = 0$.
 γνδδδ δπγνδδδ
 Theorem. If α is a constant, then $\frac{d}{dx} \alpha = 0$.

was thus now I saw.

Faith an effect of Regⁿ - in order of nature,
it by Bⁿ Day becom rec. we love - the School com.
because we believe - close connect. in Scripture the
faith & thought. interchange of terms. Hence, in 4, flows
the illumination. In Law is thrust. & Sin a neces-
sary - & sin as oppos^t to Law, wh. we see mor. & rec^d.
part of Conviction wh. Angel might have
it is sense of sin. Character is it
in. Repentance, so trusting, in also ill. & rec^d.
in moral when. & oppos^t to Law & 40.
in. in Conviction wh. is helplessness
no thought to reach an any Salvation, nor inst^yly
in. here God is in order to lead to faith.

His diff^rence, some legal conviction - & illumination
to Christ, renewed men may see thus another
me. either in, this way, idea of renewed, this
Sibbs represents mind often is seen. May be quick
that a man can see diff^rences in his own mind.
- these two cases have so much alike. No there in
object, there is a love of holiness; the man
get rid of these photo, the renewed & get rid of the
sin. Again the one has hope of unity with his own
rebirth.

But the reflections, things are loved God, in
his word - and how obedience flows from it
recess. Unless man born again & to
great change rec^d of Nat^l state and from
his own long holy place.

[illegible]

Am. Soc. Sec.

Thank you f. Rec'd wth glad^{ness}.

tinguish - How Love is Anticipating and not same as Confiding
they say too f. is act of intellect, trust of will. Not all of faith
again whole w^d of God is act of faith, but not of truth; true
trust not in every act of f. but when f. is Divine.

Faith and Love 1. Rom. say Love is form, gives nature to
faith, makes it what it is, they say Man is saved by Love
not by faith as Pelagius - altus whole syst. of s. & c. iff Love
then works. 2. Love is Cause of faith. 3. Cause of
Love - f. worketh by Love - again must be assented to
before can be loved any object

Faith Justifying and Saving - who make Distinc. Saving f. relates to the
truth of God in Genl. - Justif. specific exercises relating to Justif. only
Diff. as to object - Com. to say object of f. is w^d offered to
exclude on one hand tradition & c. to doct. doct. Also oppos
to private revelation of new truths.

Is it nec. to believe everything in S.S? It's nec. as duty to know and
duty to believe; but some things absol. necessary. How know what
these are? this very difficult - standing discussions betw. Rom & Prot.
Rom. Distinc betw act of faith and matter of f., act of f. specific
truths of S.S. pertaining to the life and act has its peculiar bearing.
Rom. all matters Ch. has pronounc^d of f. in f. all other
matters of f. in wh. may be any diversity; they make
another Distinc. as to act. explicit faith from doct. of God
New and of f. in f. Modication great caution on this
among majority took these four. Some agree that S. & c. doct.
nec. of Grace

Presbyter's object Prob. view as well as Rom. saying all R.
doct. must be believed supported by S.S and universal tradition
Prob. & c. doct. central & sources. absol. res. to Salvation that
absol. essential to hol. and to life as a system. 2
must be clearly revealed, may be inferred fr. S.S. Gospel
for poor - way f. 3 Only what S.S. declare to be so
Genl. in reg. for hath not father's mandr. in the

a sinners truth not in him; so of his of Christ; so of depravity.

Next of arising is R. diff. object of saving faith

Rom. 8 says that prom. of mercy in R. is diff. object; hee. they say by f. we are sanctified, and led to Ch. & acts - now every truth of God has a sanctifying tendency, this most debated pt betw. Rom. & Reformation.

From Mercy of God in R. is special object of saving faith; Paul says 20 or 30 times by faith of R. we are justified. R. is Gen. of object undoubtedly. Great Command of 8.5. Believe on Jesus Christ; this is the work of God bel. on him whom he hath sent. Forms of expressions come to R. say hold on R. & c. Experience of Deu. Man is asking what is to be saved? Duty to pray & c. but the thing is Believe on R. justified by f. of R.

Object to this Abraham believed Gods promises that he should possess Canaan & was justified - ans. not true justified by faith in this promise; he believed in prom. of Redemption, from wh. has come to us. Again by faith Moses, Joseph & Jacob as in Heb. truth is Paul is not illustrating faith as connected with Salvation but merely sustaining power of trust in Rev. truth of God - but does not interfere with justifying by f. in R. & this alone. Some men eminent in our own Country however who say saving f. is in any truth of God sanctifying.

Office of R. Receiving R. as our Lord. Sanctify Redemption. Some things in Bible point to him as a Priest specially; this not quite practical distinction. hee. if rec'd in ones Char. he is in all.

Effects - United to R. by f. not infusing & sympathy alone; Mystic union with him, is mysterious only - 'a great mystery'.

Spiritual Union, result of indiv. of spirits.

Vital - Analog. to union of branch & vine.

Representative - Must have existed before faith was exercised, if com. I see he true - but benefits of his death surp'd on their faith - till then his rights dont avail for them.

1. Peace just by f. we have peace with God, obvious tendency is to prod. peace; & c. p. in proportion of faith no peace
no faith - may be great mis-
management

Three ops^{ns} 1. No f. when no assurance. 2. No small thing as
assurance 3. Ass. attainable, not essential to Salvⁿ - Reform
almost all and Scotch seceders held 1st from their view of obj^t
of faith pres^d too far promise of mercy - and beside trust in
the promise, applied to se - Ref. 5th No man who did
not believe God as propit. to him had saving f. Lth trust calm
No prom. in R.L. to A.B.C. but whosoever, this prom. if we
apply to se - are safe, tho may mistrust. Experience some
times in S.S. even Paul mistrusted sometimes; and
some men now giving ev^d. of true faith, doubt whether they
are safe. Is founded 1 on prom. of God. 2 on our
own reliance on it. 3 Witness of H. sp^{ts} that we are sons
of God. Commⁿ. with Eternal Life - 'believes hath et
life' meaning life never to finish, he is alive. Election
elects believe, these doct. hang together & stand or fall.

Cost of Grace. Man comes into it then all its
blessings are his. Perseverance among them. They who
deny persev. make it consist in se not in time; but
if in him while he lives we shall live; S.S. speak of
Apostates as never having had the faith. S.S. statements
'Endure to end' 'saved' &c are hypothetical.

Many cases in S.S. look like it but may be resolved
into backsliding or deception.

Love is an effect, before discussed.

